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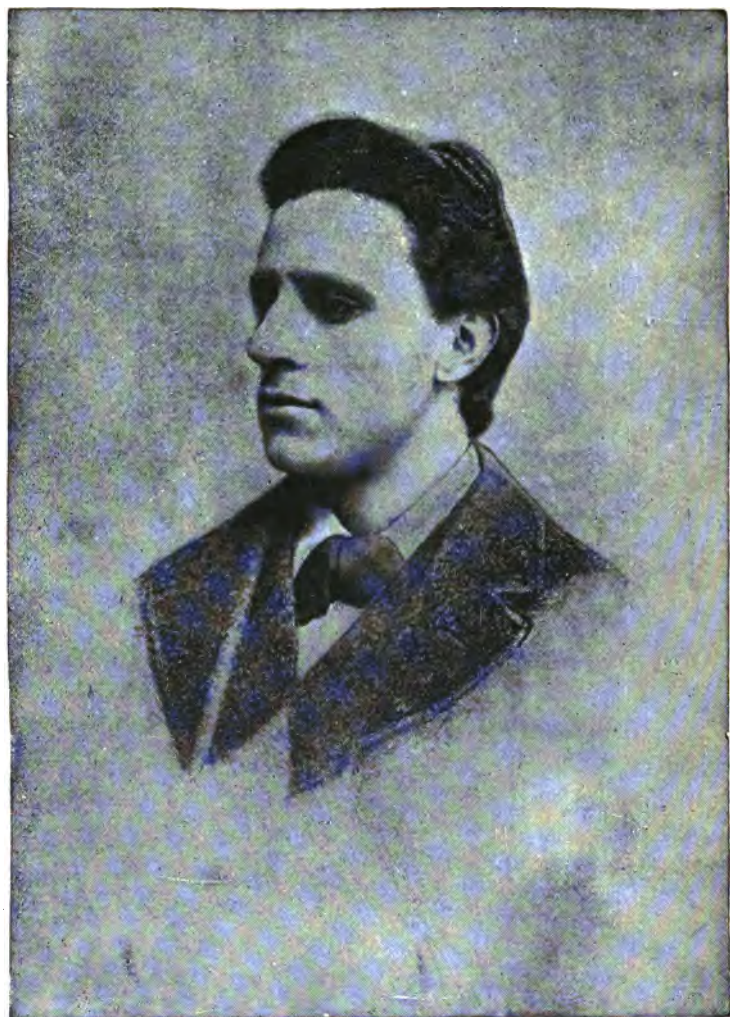
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**The Arthur and Elizabeth
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RADCLIFFE COLLEGE







Arnold Toynbee.

BIBLIOGRAPHY
OF
College, Social
AND
University Settlements,

COMPILED BY
JOHN PALMER GAVIT, Editor of The Commons,
Chicago, Illinois,

FOR
The College Settlements Association.

THIRD EDITION, Revised and Enlarged.



CAMBRIDGE:
CO-OPERATIVE PRESS.
1897.

THE HOUSE BY THE SIDE OF THE ROAD.

["He was a friend to man and he lived in a house by the side of the road."—*Homer*.]*

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

Sam Walter Foss in The Independent.

*This motto, and the poem which follows, constitute the literary inspiration of the "Roadside Settlement," concerning which see article on page 22.—Ed.

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EDITOR'S NOTE.

Although this Bibliography is intended first of all as a revision and enlargement of the former editions of the "Bibliography of College, Social and University Settlements," it is intended further as a complete volume to serve as a handbook and directory of the Social settlements of the world. A brief description of each settlement, sufficient to indicate the character of its work, is followed by references to those sources of information from which the best and fullest information can be obtained, but no attempt is made to give a *complete* list of the articles referring to any settlement. As a rule, articles in daily newspapers are not enumerated, owing to the difficulty of securing the back issues. The references are usually to such literature as is available for the average interested student of the subject, and more exhaustive references to transient material are to be found in the former editions of the Bibliography, compiled in 1893 and 1895 by M. Katharine Jones. The present work is suited rather to supplement former editions for more extended study of settlement questions.

It has seemed advisable to waive the courtesy and the historic sequence which would place the English Settlements at the beginning of such a volume and to arrange the settlements alphabetically according to states and cities with the American ones first, in view of the fact that the bibliography will have its principal circulation and use in this country.

The College Settlements Association wishes to extend its warm thanks to the many settlements that have generously co-operated in the publication of the bibliography by contributing toward the expense of the printing, and feels that their active interest in the work will decidedly extend its circulation and increase its usefulness.

COLLEGE SETTLEMENTS ASSOCIATION.

OFFICERS, 1897-'8.

President: CAROLINE WILLIAMSON MONTGOMERY, (MRS. FRANK H. MONTGOMERY)

5548 Woodlawn Ave., Chicago, Ill.

Vice-President: VIDA D. SCUDDER,

250 Newbury St., Boston, Mass.

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1202 Eighteenth St., Washington, D. C.

Treasurer: CORNELIA WARREN,

67 Mt. Vernon St., Boston, Mass.

Fifth Member of Standing Committee: JEAN FINE SPAHR, (MRS. CHARLES B. SPAHR,)

Upper Montclair, N. J.

The idea of a College Settlement was first discussed by Smith College Students in 1887 and in the following year a plan was formulated and an appeal for money sent out. In October, 1889, the New York College Settlement was opened in Rivington Street but it was not till May that there was any real organization among those interested in the maintainance of the settlement. The College Settlements Association was formed partly with the idea of organizing and supporting settlements and further, as the report of the Electoral Board says: "to bring all college women within the scope of a common purpose and a common work." . . . "To extend the educating power of the Settlement idea is the object of the College Settlements Association. The Association would unite all college women and all who count themselves our friends, in the trend of a great modern movement; would touch them with a common sympathy and inspire them with a common ideal."—*Second Annual Report, 1892.*

The Association is represented by an Electoral Board which meets twice a year, apportions the funds, transacts the business and controls the general policy of the Association. Any established university or college of which twenty or more members (alumnae and former students included) furnish a subscription of not less than \$100, has two delegates (electors) in the Electoral

Board. There are two additional electors to represent the non-collegiate subscribers, and associate electors, not to exceed ten in number, chosen by the Board. The head worker and a member from the Executive Committee of each settlement are also members of the Board. The Electoral Board appoints three members for the Executive Committee of each settlement and these elect the other members subject to the approval of the Standing Committee of the Board. The Executive Committees likewise appoint the Headworkers and are directly responsible to the Electoral Board for the management of their Settlements as the Board is responsible to the Association for the general policy and management of *all* the settlements. The principle of the Association is not entirely to support its settlements but rather to guarantee to them the salaries of those in charge and leave the rent and incidental expenses to be borne by the contributors in the community itself. The housekeeping expenses are met by the board paid by the residents. The Colleges represented in the Association are Wellesley, Smith, Vassar, Bryn Mawr, Radcliffe, Wells, Packer Collegiate Institute, Cornell, Swarthmore, Elmira, Woman's College of Baltimore, and Barnard. The settlements belonging to the Association are now only three in number, but it is hoped that a growing membership will soon enable the Association to start new ones or to lend a helping hand to struggling Settlements unable entirely to support themselves. The Association controls the New York College Settlement, the Philadelphia College Settlement and the Boston College Settlement (Denison House). These are known as *College Settlements* because they are chiefly controlled and supported by college women but generous support is received from other friends, full membership in the Association is open to any one paying an annual subscription of \$5.00 through the Treasurer, and residence is in no way restricted to college women.

SUSAN G. WALKER.

SOCIAL SETTLEMENTS.

AN INTRODUCTORY CHAPTER.

It becomes increasingly difficult, as time passes and the Social Settlement becomes more widely distributed and more generally known, either to recite its history, to define its terms, or to collate its literature, and to-day, one seeking to complete a directory or a bibliography of the settlements of the world finds the task almost impossible. For the history of the settlement movement is more and more evidently interwoven with that of the great movement toward social democracy and fraternity, which for the past half-century has been steadily moving men of various kinds and classes toward one another. Its terms become less easy of definition as its methods extend to every variety of effort and adapt themselves to the manifold ways of life, which characterize different lands and circumstances. Its literature is now almost co-extensive with the current literature of the times, and is scattered far and wide in a thousand forms and places. The Settlement *Cult* with names and creeds and shibboleths of its own is easily restricted to a few peculiar forms of social endeavor, a few persons and institutions, a small literature. But the Settlement *Movement* we must regard as the outgrowth of the awakening social spirit of our day, a movement so natural that we cannot fix its beginning, so general that we cannot grasp its extent. The circumstance and the time determine what form this movement shall take and what workers it shall draw into its ranks.

It is hardly possible to say with whom the modern "settlement idea" of educated people taking up their abode among the poorer or working classes originated, because it has always been the way of certain ministers, priests, missionaries and others, to make their homes among those with whom they labored, and it would be very far from the truth to imply that they were any less devoted, any less self-sacrificing, than those now living in the same way in the social settlements of the great cities among scenes of ugliness and dirt, with the heterogeneous neighbors whom poverty and modern industrialism draw, and force, into the congested districts. In what, then, does the modern settlement movement differ from those which have gone before? What has it that they had not? What does it that they could not do? The answer is subtle and not generally understood, for the settlement involves far more than a mere change of method. It involves a radical change of spirit, of point of view, of fundamental principle.

Underlying it, a condition and a source of the main impulse, is the new sense of the absolute unity of the race. The philanthropic pity for misfortune, the charitable desire to minister out of plenty to want is often, perhaps usually, the impulse that turns the individual toward the "slum," but the conviction which grows to be the lasting inspiration of the settlement movement is the sense of unity of interest. The settlement is a great modern protest against the heresy that wealth makes character, that education can establish an aristocracy, that one can rise to a social pinnacle without obligation to those who have contributed to that rise, that men are by nature divided into classes by virtue of what they *do* and *have* rather than of what they *are*. Settlement life unites in simple social intercourse men of varied training and thought, permits them to share one another's knowledge, culture and vigor, and inspires them to use the greater power thus acquired in concerted efforts for the welfare of the community. The movement may be religious, in the formal, didactic sense, or it may not — that depends upon the personality of the one to whom this impulse comes; the recognition of common rights and common interests, by virtue of common humanity — this is the distinguishing characteristic of the social settlement movement, and so far as the name has virtue or technical significance, this affords a test by which a settlement may be known in contrast with the "charities" which must yet give place to the new spirit, if not to the new methods.

From this severe though indefinable criterion we may define a social settlement as a person or group of persons (whether an actual family or not), desiring for mutual benefit to share their lives and culture with their fellow-men, taking up their residence somewhere — anywhere — in the impulse to express this desire, and making their home a social centre for the community. In such a home men can meet on terms of social democracy and from such intercourse receive the impulse to frame their better thoughts in action. Thus far, the settlements have been largely confined to the congested quarters of great cities, but it is perfectly conceivable, and for the future altogether to be expected, that settlements will spring up in smaller towns and rural districts, to battle against the social divisions that impede free intercourse and benumb and isolate men's lives.

Restricting the settlement movement to this significance, we may fix an approximate beginning, though as time passes students of settlement history find indications that in many places at once the impulse toward brotherhood moved men after this fashion, and that the names of those with whom it took the form of voluntary residence among the less favored are not few, but many.

It was in England that the movement took what may be regarded as its formal rise. Under the inspiration of the lofty social teachings of such men as Kingsley, Frederick Denison Maurice, Ruskin, and Thomas Hill Green, young students were fired for social service and sacrifice, and it was a logical result of this teaching and preaching that in 1867 Edward Denison, an Oxford student of wealth and position, offered himself to the Rev. John Richard Green, then vicar of St. Philips in Stepney, for residence, work and visitation in that parish. He lived there but a short time — his whole period of social service in a public way covered but two years and terminated in his untimely death — but at that time he conceived and discussed with his friends the project of such institutions among the poor as are now known by the name of social settlements. In 1875, to Rev. Samuel A. Barnett, then vicar of St. Jude's in Whitechapel, came Arnold Toynbee, a young tutor at Oxford, inspired with the same desire to share the life of the less favored classes. He, too, was able to spend but a short time in actual residence, and his life of active service was sadly brief, burned out at white heat; but in his short residence he became a brilliant leader of thought among the workingmen, and it was a fitting thing that ten years later the first social settlement, dedicated in Whitechapel to social unification by Canon Barnett, with whom the young tutor had served as Denison did with Green, should be named, in his honor and as a memorial to his service, "Toynbee Hall."

Once started, the movement was very rapid in development, and in three years had spread to the United States. The first true settlement in America was the College Settlement in Rivington Street, New York, although Hull House, Chicago, was opened in the same month. The Neighborhood Guild in Forsyth Street, New York, was an older institution but did not become a real settlement for some years after the establishment of the College Settlement and Hull House. Everywhere the new method was recognized as of great promise for the future. It fitted into the new ideas and the new social mechanism, found its way into state and church and associative life, and proved its vitality by its ready adaptation to all sorts and conditions of men and communities. Nearly every denomination of Protestant Christianity has its representative settlement, and there are those manned by representatives of the Roman Catholic Church, the Jewish faith and by non-religious folk as well.

Through stages of experiment, opposition and misunderstanding the movement has come to be dangerously popular. The method is being apotheosized at the expense of the simple spirit, and many of the so-called settlements are very far from the highest ideal. Yet to the settlement, modern social work owes a

very large share of impulse and method, and the list of settlements which follows will serve to show how largely its suggestions have been accepted by churches and missions, and how it has spread with all its vital vigor to numerous large social centres on both sides of the Atlantic, and even unto Japan.

John P. Gavit.

Chicago Commons, October, 1897.

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AMERICAN SETTLEMENTS.

CALIFORNIA.

CASA DE CASTELAR.

Corner of Castelar and Ord Streets, Los Angeles, California.
Founded, February, 1894, by the Los Angeles Settlements Association,
an association of collegiate alumnae.

Up to the date of this writing, Casa de Castelar has no permanent residents but the idea embodies a full-fledged settlement, and in view of the fact that the settlement movement is nearly unknown upon the Pacific coast, the difficulty of getting residents is not to be wondered at. So much in mind is actual residence that at any time there is likely to be added to the efficient club and class-work now in progress, a group in residence upon the field. Casa de Castelar is located in a formerly favored but now decayed part of Los Angeles, in the midst of a cosmopolitan but largely Spanish-American population.

The best description of the work is in a pamphlet prepared by the Association entitled "Casa de Castelar," and published by B. R. Baumgardt, Los Angeles, California.

THE SOUTH PARK SETTLEMENT.

15 South Park, San Francisco, California.
Opened, January 2, 1895, by the San Francisco Settlement Association.

"The neighborhood is one especially suited for the work that a Settlement undertakes to do. The Park is occupied by families varying very greatly in circumstances — in fact, it forms a little community, separated in many respects from the streets around it. There are a few families who are well-to-do; there are a great many families of workingmen who earn good wages, and there are families in need of assistance."—*First Annual Report*.

The Association was organized in April, 1894, and the settlement opened the year following. The settlement carries on neighborhood and club work of the social and educational sort and includes in its program some summer outings. The present head-resident, Mrs. Maria C. Schermerhorn, has been in residence since November, 1895.

Annual reports of the San Francisco Settlement Association, dated 1895, 1896 and 1897.

Issues of the South Park Press, published, beginning June, 1887, by the Caxton Club, of the Settlement.

Article, "South Park Settlement," The Commons, Chicago, June, 1897.

THE MANSE.

1730 Eighth Street, West Oakland, California.

Opened experimentally in January, 1895, by Rev. Frank E. Hinckley and Miss Mary E. B. Norton. The West Oakland Settlement Association assumed control a year later.

"An extract from the constitution of this Association defines the settlement as a friendly group of individuals of various pursuits in life, who take residence in this community for the purpose of receiving and extending social and educational privileges upon the basis of a fair degree of attainment, thrift, and happiness in life, and especially with a view to the peaceable, yet positive and immediate improvement of the present industrial system." The Manse is centrally located in the midst of an isolated and purely mechanic community, more than two-thirds of its men and boys being employees of the Southern Pacific Railway in shops and yards and on local trains. The dwellings of the people are in general pleasantly situated, although there is a lamentable tendency toward crowding. This Ward, although only seven-tenths of a square mile in area, contains more than one-fourth of the population of the entire city. Among these there are practically no social institutions save the lodges, one Catholic, one Methodist, and one institutional Congregational Church, which latter co-operates with the Manse.

The work now in hand includes kindergarten, housekeeping and cooking classes, sewing classes and clubs, a young people's social union, monthly receptions, monthly lectures on practical subjects, etc.

See circulars, programmes, announcements, etc.

CONNECTICUT.

SOCIAL SETTLEMENT OF HARTFORD.

15 North Street, Hartford, Conn.

Opened, March, 1895, under the auspices of the Hartford Sociological Club.

This settlement was carried on in the usual way with one or more workers in residence, until the spring of 1896. Since that

time there have been no resident workers, but club work and meetings have been maintained, and it is hoped that residence will presently be resumed.

Circular, dated May, 1896.

Article, "Neighborhood Work," *Hartford Post*, May 12, 1895.

Article, "Hartford Social Settlement," *Young People at Work*, Hartford, May, 1896.

ILLINOIS.

CHICAGO.

FEDERATION OF CHICAGO SETTLEMENTS.

Organized October, 7, 1894.

Officers, 1897-8: President, Miss Mary E. McDowell, University of Chicago Settlement. Secretary, John P. Gavit, Chicago Commons. Treasurer, Mrs. M. E. Sly, Northwestern University Settlement.

All Chicago Settlements are regarded as members, ex-officio. The federation meets quarterly, to discuss matters of interest to the members. Under the auspices of its committee there has been co-operation in musical and other directions.

CHICAGO COMMONS.

140 North Union Street, Chicago.

Opened in May, 1894, in a neighborhood dwelling, on Erie Street, with three students of Chicago Theological Seminary in residence. Opened in present building, Oct. 21, 1894. Independent and undenominational. Prof. Graham Taylor, resident warden.

Chicago Commons fulfills the long-entertained dream of Professor Graham Taylor, of Chicago Seminary, who is now in residence with his family. From the seminary point of view, the settlement serves as a place for first-hand social observation and study, of which increasing advantage is taken by students of this and other institutions of learning. The settlement residents regard as one of their distinctive activities the training of workers in the social field, and the maintenance of a popular social propaganda from the settlement point of view in churches, summer schools and meetings of many kinds, where its residents present the social cause. Of its work on its neighborhood field, distinctive features are its well-organized winter-night classes, its people's and children's choruses, its training class for Kindergarten teachers, its weekly economic discussions with open floor and notably free speech and its cordial co-operation in the Labor

Movement. The settlement is avowedly Christian, and is in close affiliation with the neighboring Tabernacle church, to which it has always furnished a number of efficient workers, and of which Professor Taylor has recently assumed pastoral charge.

"There was no idea of building up a new institution, a new kind of mission, or any substitute for churches; no intention of making proselytes to any sect or denomination, but simply the hearty desire to make a home among homes, where the folks in it could share their lives with their neighbors without the artificial barriers of form that separate man from man in the more conventional kinds of life."—*A settlement circular.*

Best full description, "The Story of a Settlement," John P. Gavit, in *The Treasury*, New York, July, 1897.

See also, circulars, schedules of classes, etc., and *The Commons* published at Chicago Commons, and giving continuous reports of the settlement work. Education at Chicago Commons, Herman F. Hegner, *Outlook*, New York, August 31, 1895.

Chicago Theological Seminary Year Book, 1896-7.

The Chicago Seminary Settlement, Graham Taylor, *Advance*, Chicago, October 11, 1894.

A Christian Social Settlement. An interview with Professor Graham Taylor, by George T. B. Davis, in *Ram's Horn*, Chicago, July 10, 1897.

Chicago Commons, A Christian Settlement, John P. Gavit, *Our Day*, Chicago, February, 1897.

CLYBOURN AVENUE SETTLEMENT.

(Formerly Olivet Mission).

Corner Clybourn Avenue and Halsted Street, Chicago.

Opened as a settlement, March, 1894.

Rev. N. B. W. Gallwey, warden. Independent and undenominational.

The departments of the work include educational clubs and classes, kindergarten, day nursery, civic, social, economic, domestic, and industrial gatherings, notably a weekly economic discussion on Monday evenings, where two hundred persons have often been in attendance. Mothers' meetings and co-operation with the neighboring homes in helpfulness toward the children are features of the settlement's work. Under its auspices a conference on day nurseries was held in 1896.

See the warden's reports and circulars.

ELM STREET SETTLEMENT.

(Formerly Unity Settlement.)

80 Elm Street, Chicago, Ill. Head resident, Miss Ellen Snyder.

Opened as a settlement, November, 1895, under the direction of Mrs. Helen Campbell, and under the auspices of Unity Church, Chicago.

The distinctive work of the Elm street settlement is social, the

departments including clubs and classes, day nursery, kindergarten, manual training, etc. The institution was originally the industrial school of the Unity church, and was founded in 1876. During many of the summer vacations a day school was carried on to take the children off the streets. It was under Mrs. Campbell's direction that the social and settlement character was first given to the work.

THE FORWARD MOVEMENT.

(Formerly known as Epworth House.)

219 South Sangamon Street, Chicago. Work also carried on at 225-27 West Harrison St.

Opened at 210 South Halsted Street, March 1, 1893, under the auspices of the M. E. Church. Subsequently moved to 49 Pearce Street, and in the fall of 1896 to present address. Became undenominational and independent in May, 1896. Rev. Dr. George W. Gray is superintendent for the Forward Movement, Miss Mary E. Dix is resident director.

This work is so closely allied with the general work of the Forward Movement in Chicago that it is impossible to distinguish the purely settlement activity. The latter includes physical, industrial, educational, social and spiritual work, and 26 sub-departments are actively organized. "Our distinctive work," says Dr. Gray, "is the spiritual development of the people through their felt wants. Upward of 195 non-resident workers are assisting in the Forward Movement work, of which the settlement is a center."

See circulars and bulletins of the Forward Movement.

The Forward Movement Magazine, January-March, 1895, etc.

HELEN HEATH SETTLEMENT.

(All Soul's Church, Chicago.)

869 Thirty-third Court. Settlement residence at 3301 Halsted Street.

Opened in October, 1895, under the direction of a committee of All Soul's Church. Memorial to Mrs. Helen Heath, an earnest worker.

The distinctive work of Helen Heath Settlement is the activity for the children of the neighborhood, in kindergarten, sewing school and clubs, and the Helping Band of Mothers.

Information concerning the settlement is found in the Annual Reports of All Soul's Church, for which address the pastor, Rev. Jenkin Lloyd Jones, 3939 Langley Avenue.

HULL HOUSE.

335 South Halsted Street, Chicago, Ill.

Founded in September, 1889, by Miss Jane Addams and Miss Ellen G. Starr. Independent and non-sectarian.

"In its name, Hull House simply claims the long-familiar neighborhood title recalling the time, early in the sixties, when it was the home of Mr. Charles J. Hull. One glimpse of its pillared front, set well back from the street-line of crowded shops, suggests all the strangely touching history through which the old house passed, until finally it became tenement-house and junkshop, and with its neighborhood took on an air of discouragement and decay and sordidness." — ALICE MILLER, in *Charities Review*, February, 1892.

"Hull House is neither a University Settlement nor a College Settlement; it calls itself a Social Settlement, and attempts to make social intercourse express the growing sense of the economic unity of society. It is an attempt to add the social function to democracy." — JANE ADDAMS, in *Forum*, November, 1892.

The distinctive work of Hull House comprises the effort to secure for the working people of its neighborhood, who want no charity, recognition of their aspirations and the availability of means for attaining them. "The most valuable piece of work we have done," says Miss Addams, "was securing the passage and enforcement of child-labor and anti-sweating laws."

The additions to the Hull House plant since the last edition of the Bibliography include the beautifully equipped "Children's Building," the gift of a devoted friend of the Settlement.

No American settlement has been the subject of more articles and reviews in the periodical press than has Hull House. A complete bibliography would fill many pages of this pamphlet. The best descriptions of the work are to be found in "Philanthropy and Social Progress," and "Hull House Maps and Papers," \$1.75, both published by T. Y. Crowell & Co., New York. See also satisfactory and available articles as follows:—

Hull House Bulletin, monthly except summer. Circulars, syllabi, art catalogues and programmes of Hull House, to be had at that address.

A Chicago Toynbee Hall, Leila G. Bedell, *Woman's Journal*, Boston, May 5, 1889.

A Home on Halsted Street, Mary H. Porter, *Advance*, Chicago, July 11, 1889.

A Toynbee Hall Experiment in Chicago, Eva H. Brodlique, *Chautauquan*, September, 1890.

The Working Girls of Chicago, Katharine A. Jones, *Review of Reviews*, New York, September, 1891.

Hull House, Alice Miller, *Charities Review*, New York, February, 1892.

With the Masses, Jane Addams, *Advance*, Chicago, February 18, 1892.

Among the Poor of Chicago, Joseph Kirkland, *Scribner's Magazine*, July, 1892.

Glimpse into Hull House Life, Churchman, New York, July 30, 1892.

An Effort Toward Social Democracy, Jane Addams, Forum, New York, October, 1892.

Chicago's Gentle Side, Julian Ralph, Harper's Magazine, July, 1893.

The Civic Life of Chicago, Review of Reviews, New York, August, 1893.

Hull House, Agnes Holbrook, Wellesley Magazine, January, 1894.

Hull House, Graham Taylor, Church at Home and Abroad, Philadelphia, February, 1894.

Per Gli Italiani Poveri, L'Italia, Chicago, February 17, 1895.

Art and the Masses, Forum, New York, July, 1895.

A Day at Hull House, Dorothea Moore, American Journal of Sociology, Chicago, April, 1897.

KIRKLAND SCHOOL SETTLEMENT.

334 Indiana Street, Chicago.

Opened May, 1896, by Miss Elizabeth Kirkland, as her own effort with the co-operation of friends, and upon her death soon after, continued by her sister, Miss Cordelia Kirkland, now in charge.

The departments of work include a fine boys' club in affiliation with Mr. Bradley's boys' municipality at Allendale Farm, Lake Villa, Ill., kindergarten, day nursery, mothers' meetings, sewing classes, neighborhood entertainments, etc.

The settlement has no printed matter, but see article "Her Life for the Poor," Chicago Tribune, May 1, 1896.

MAXWELL STREET SETTLEMENT.

270 Maxwell Street, Chicago, Ill.

Opened November 11, 1895, by Mr. Jacob Abt and Mr. Jesse Lowenhaupt. Mr. Abt is head resident.

The settlement is in a densely populated Jewish quarter, and its work is largely educational. A cottage in the rear of the settlement house was thrown open as a men's club, October 20, 1897.

See announcements, circulars, etc., and for a full description of the work, the pamphlet, "Social Settlements and the Labor Question," reprinted from the Proceedings of the Twenty-third Conference of Charities and Correction. The Commons, Chicago, 25 cents.

MEDICAL MISSIONARY COLLEGE SETTLEMENT.

(Seventh Day Adventist Medical, Missionary and Benevolent Ass'n.)

1926 Wabash Ave., Chicago, Ill.

Opened June 15th, 1895, at 744 Forty-seventh Street.

In close affiliation with the sanitarium at Battle Creek, Mich.

"A Settlement for the purpose of extending the medical missionary work. The following lines of work are undertaken: Free Popular Lectures, Free Kindergarten and Day Nursery, Kitchen-garden, Sewing and Sloyd classes, Cooking School,

Mother's Meetings and Gospel Services. Medical services as well as those of the trained nurses are also provided." — *Circular*.

NEIGHBORHOOD HOUSE.

1550 Sixty-ninth Street, Chicago, Ill.

Opened October, 1896, by Mr. and Mrs. S. S. Van Der Vaart, under the auspices of the Young People's Society of the Universalist Church, and with the assistance of teachers of the Perkins, Bass and D. S. Wentworth, Public schools.

The work already has thriving clubs and classes, kindergarten, manual training, clinic and dispensary and social work of various kinds. "To bring together for mutual benefit, people of different classes and conditions is declared to be the distinctive purpose of the settlement." Literature:

Prospectus of the Stewart Avenue Universalist Church, Chicago, for 1896-7 and 1897-8.

Articles in the weekly Messenger, published by the church.

NORTHWESTERN UNIVERSITY SETTLEMENT.

252 West Chicago Avenue, Chicago, Ill. Formerly at 26 Rice Street.

Auspices of Northwestern University (M. E.), Evanston, Ill. Mrs. Mary E. Sly is head-worker.

The settlement was founded in 1891, the second settlement in Chicago, by Professor Charles Zueblin, now of the University of Chicago. As was reported in the first circulars of the settlement, "the character of the work has been to exalt the home and increase the pleasures of the home-makers, and the spirit that of the Son of Man who came not to be ministered unto but to minister and to give his life a ransom for many."

The features of the past year's progress have been the opening of a beautiful playground, secured through the co-operation of the Northwestern railroad with a committee of friends of settlement work, and under the auspices of the "Improved Housing Committee;" and the establishment of a coffee-house for the neighborhood. Under the auspices of the settlement a valuable improved housing conference was held in January of 1897, and the previous summer was signalized by a successful vacation school.

See reports and circulars obtainable at the settlement.
Northwestern Christian Advocate, October, 1896.

UNIVERSITY OF CHICAGO SETTLEMENT.

4638 Ashland Avenue, Chicago, Ill. Formerly at 4655 Gross Avenue.

Founded in January, 1894, by the philanthropic committee and Christian Union of the University of Chicago. Head resident, Miss Mary E. McDowell.

"The settlement stands," says one of the introductory circulars, "in the community as a Neighborhood House, a social meeting-place, where the families become known to each other, and are associated together for the good of the whole neighborhood." Article by Miss McDowell in the *University Record*, August 13, 1897.

A nearly, if not quite unique feature of this settlement is the neighborhood Council of ten, made up of neighborhood men and women, who confer with the managers of the settlement concerning its work and the formulation of its policy. The Bohemian Woman's Club is also a thing in which the settlement takes great pride. The settlement has been highly instrumental in securing the establishment of manual training in the neighborhood schools.

Doubtless the most notable piece of work yet done by the settlement was the conduct during the summer of 1897, of a highly successful, and well-nigh famous vacation school in the Seward public school building near by. A "Clean City League" of the children was a popular department of the work.

See circulars and programmes, also, especially, report for 1896.

University of Chicago Settlement, Kingdom, Minneapolis, October 18, 1895.

The University's Spiritual Debt, Mary E. McDowell, in the *University of Chicago Weekly*.

Chicago Record, December 9, 1896.

EVANSTON.

THE DELANO SETTLEMENT.

Corner Foster and Myrtle Streets, Evanston, Ill.

Founded in December, 1896, by Evanston women under auspices of the Woman's Christian Temperance Union, and named in honor of the late Rev. Dr. Delano, formerly pastor of the First M. E. church, Evanston. Mrs. Mary Z. C. Main, resident in charge.

Boys' clubs are the main feature of work at the Delano Settlement. Its location is not in a "slum" district, but among a somewhat well-to-do people but the boys are found to need all the help and direction the settlement can give. A kindergarten, mothers' meetings, and the beginnings of a social economic discussion are also included. Students of the Northwestern University aid in the work.

Reports of the settlement activity are printed weekly in the local Index and Press.

INDIANA.

TERRE HAUTE SETTLEMENT.

28 North First Street, Terre Haute, Indiana.

Opened March 6, 1896, by Judge D. N. Taylor, after a public meeting to arouse interest. It is supported by public subscription. Miss Mary T. McComb, head resident.

The work includes night school and industrial classes, and weekly entertainments but the chief stress is laid upon the industrial training. The settlement has printed no reports as yet.

IOWA.

DES MOINES.

ROADSIDE SETTLEMENT.

(Des Moines Local Union of King's Daughters and Sons.)

720 Mulberry Street, Des Moines, Iowa.

Opened September 1, 1896. Miss Clara L. Adams, head resident.

A romantic feature of the history of Roadside Settlement, to which its name is largely due, is the fact that a poem,* in its turn inspired by a line from Homer, was the literary inspiration of the settlement. A worker in the settlement thus explains, first quoting the Homeric fragment:

"He was a friend to man, and he lived in a house by the side of the road."—"A bar of Homer's music, drifted down the centuries, has been caught up and is being resung in a corner of this ordinary, prosperous western city, taking concrete form in a settlement house on the corner of Eighth and Mulberry, close to the business center and adjoining a district of railroad employes, and not far away from a region called 'below the dead-line.'" See article "Roadside House Settlement," in *The Commons*, Chicago, August, 1897.

Articles in *Des Moines Leader*, January 10, 1897, and in *Burlington Hawkeye*, February 14, 1897.

GRINNELL.

COLLEGE HOUSE.

615 Pearl Street, Grinnell, Iowa.

Opened, February 1, 1895.

"The district in which the house is located is known as South-west Grinnell. None of the aggravated social conditions so

*See p. 2.

common in large city centers exist there. The large portion of the poor of the town live in that section. . . . The work is both social and religious.”—*Iowa Congregationalist*, Grinnell, Iowa, May, 1895.

KANSAS.

BETHANY SCHOOL.

Corner North First and Riverview Streets, Kansas City, Kansas.
Opened October, 1897, by Mrs. Belle M. Wood, in connection with the Bethany Mission school.

This brave effort in the degraded and neglected section of the Kansas City “Bottoms” known as “The Patch” deserves full standing as a settlement, because of the brave stand taken by its workers, especially Mrs. Wood, in going into residence in the midst of most distressing and perplexing conditions. Kindergarten, industrial classes, and mothers’ meetings now in successful operation, will be supplemented by more general features as opportunity offers and other workers join the little force.

See “The Kansas City Patch,” Professor Graham Taylor, *The Commons*, July, 1897.

KENTUCKY.

NEIGHBORHOOD HOUSE.

324 East Jefferson Street, Louisville, Kentucky.
Opened October, 1896, by Archibald A. Hill, under private auspices. Mr. Hill is head resident.

Neighborhood House is notable as the first city settlement south of the Ohio river. The establishment was largely the result of a lecture in Louisville by Professor Graham Taylor which aroused great interest. Its first year’s work was done without actual residence, many unforeseen obstacles intervening, but in the spring of 1897, its small rooms were outgrown, the present quarters were secured, and four persons went into residence. “Neighborhood House,” says an article by Mr. Hill, “has no social propaganda, other than that of the fact that a man has certain rights inherent in himself, which must be respected and observed in the spirit of brotherhood; so wide and so deep as to reach every man of every class or caste or creed. It was the desire of the founders of Neighborhood House to secure a little patch of Mother Earth where we could meet on the simple basis

of manhood ; where a man's a man and brother, be he Dives or Lazarus, 'barbarian, Scythian, bond or free.'" The population in which the settlement is located is highly heterogeneous — remarkably so for a southern city, though predominantly Jewish. The work is largely educational and social.

See "Neighborhood House" by A. A. Hill, *Louisville Courier-Journal*, May 2, 1897.
First Annual Report, 1897.

MARYLAND.

BALTIMORE.

LAWRENCE HOUSE.

214 Parkin Street, Baltimore, Maryland.

The beginnings of settlement work in Baltimore were made early in 1893, when Rev. Dr. Edward A. Lawrence took up lodgings with his friend Mr. Frank Thompson, in one of the Winans tenements in Parkin Street, one of the poor districts of Baltimore. Dr. Lawrence had no idea of a settlement in the institutional sense of the term, and merely desired a sort of social retreat, where he could change his point of view from that of a leading pastor, and observe at first-hand the conditions and the people of a congested district. He died after a very brief illness, while the "settlement" in Baltimore was still only a small and obscure lodging on Parkin street. In his memory a "Lawrence Memorial Association" organized in 1894 has purchased the house, and now an active and extensive club and class work is going on there under the name of Lawrence House. The Association is composed of four constituent Societies having equal voice in the government of the House. These societies are: The Young Men's Christian Association of Johns Hopkins University, the Woman's College Chapter of the College Settlements Association, and the Christian Endeavor Societies of the Harlem Avenue Christian and the First Congregational Churches. It is delightful to find the university and church societies co-operating so actively in this work. Although there are now no residents at Lawrence House the work is carried on in the settlement spirit and the House seems entitled to take its stand as a part of the movement.

First, Second and Third Annual Reports, 1894-'97.
Articles in Baltimore News.

LOCUST POINT SETTLEMENT.

1409 Hull Street, Baltimore, Maryland.

Opened April 2, 1896, by Mrs. J. S. Dinwoodie, the present head resident, at her own expense and risk. Beginning with September, 1896, the burden has been shared by others interested, including W. C. T. U.'s, and "Y's," churches, and individual friends. Non-sectarian and independent.

"We are a pastor's house, boiled down," says Mrs. Dinwoodie, "as there are only Catholic and German Lutheran pastors on the Point," although there are 5,000 people. This settlement is one to which a family life gives distinctive character, there being two minor children in residence. "Our main fight is with the saloon and with the devil," the head resident adds.

Report dated March 1, 1897.

Article "Social Settlement Work," Baltimore News, September 18, 1897.

MASSACHUSETTS.

BOSTON.

BEN ADHEM HOUSE.

Mall Street, Roxbury, Boston, Mass.

Opened November 29, 1895, by Mr. and Mrs. Willard H. Ashton, Mr. Ashton being present head resident. Independent and unsectarian.

Elevating the home, the residents regard as their distinctive mission, and all their work has this in view, whether it be educational and social clubs and classes, sloyd, kindergarten, kitchen garden, art, music, lectures, circulating library or neighborhood gatherings. The permanent residents include two children.

First Annual Report, February, 1897. (Out of print.)

Work of Ben Adhem House, Helen L. Manning, Journal of Practical Metaphysics, Boston, November, 1896.

DENISON HOUSE.

(Boston College Settlement.)

91 and 93 Tyler Street, Boston, Mass.

Opened, December 27, 1892, under auspices of the College Settlements Association. Named in honor of Edward Denison. Head-worker, Miss Helena S. Dudley.

"The interest of the household may be divided into 1, general social life; 2, children's clubs; 3, educational work; 4, study and effort along industrial lines.

"A large part of our life has been absorbed by the general social intercourse with our neighbors, especially with the older people. This has been one of our chief pleasures, but a pleasure that is hardly susceptible of description. We are fortunate in living in a district where we not only receive a hearty and cordial welcome but find many people fully able to enter into our aims and give us warm co-operation."—*Fifth Annual Report, C. S. A.*

The Settlement has taken much interest in the Labor Movement, and has had opportunity to co-operate helpfully in many ways. Several residents have been delegates to the Central Labor Union, and matters of importance to the working people have been helpfully discussed at the economic meetings in the settlement, at which representatives of various classes have met on a neutral ground and discussed these questions from many points of view. Educational classes, etc., have been carried on in the usual ways with good success.

See Annual Reports of the College Settlements Association, containing reports of head-workers.

New College Settlement, Churchman, New York, November 26, 1892.

Denison House, E. E. Brown, Churchman, New York, March 10, 1894.

Denison House, Christian Intelligencer, New York, August 15, 1894.

Six Months at Denison House, Caroline L. Williamson, Wellesley Magazine, February 9, 1895.

Public Library Delivery and A Happy Place for Children, Boston Transcript, July 26, 1895.

A Happy Place for Children, Transcript, August 9, 1895.

Circulars to Candidates for Residence, 1895, 1897.

Circular concerning No. 91 Tyler Street, October, 1895.

Relief Work carried on in the Wells Memorial Institute, (Under the Management of Denison House, Boston) by Helena S. Dudley. American Academy of Political and Social Science, Philadelphia. Price, 25 cents.

ELIZABETH PEABODY HOUSE.

156 Chambers Street, Boston, Mass.

Opened, April 21, 1896, under the auspices of The Elizabeth Peabody House Association as a memorial to Miss Elizabeth Peabody. Miss Helen Willson, head worker (pro tem.) After Jan. 1, 1897, Miss Carroll Dresser.

This Settlement is distinctively a kindergarten Settlement and the five workers in residence during the first year were all kindergarten teachers or students. The work includes, in addition to the kindergarten, mothers' meetings, clubs and classes for boys and girls, a reading-room for children of school age and classes in sewing and natural history for the older ones.

See Report, 1896.

EPWORTH LEAGUE HOUSE.

34 Hull Street, Boston, Mass.

Opened October, 1892, under the name "West End Settlement," at 1 Poplar Street; removed to 34 Hull Street in August, 1893. Absorbed the

"Epworth League Settlement," formerly at 18 Charter Street, and founded in 1892. The work is supported largely by the Methodist churches of New England, and by friends in and of Boston University. Head resident, Rev. Walter Morritt.

In a religious atmosphere, avowedly Christian, an educational work is carried on, with a view to interesting the children, young men and young women of the neighborhood in high school and higher education. Flower mission and medical mission, with a considerable summer outing work, are additional features of the activity of Epworth House.

See reports from time to time in *Our City*, published by the Boston Missionary and Church Extension Society.

Epworth League Settlement in Boston, Dr. L. A. Banks, *Epworth Herald*, Chicago, February 25, 1893.

A League Opportunity, Rev. S. W. Taylor, *Zion's Herald*, Boston, December 28, 1893.

See, *The Work at Home*, Boston, October, 1894.

HALE HOUSE.

6 Garland Street, Boston, Mass. Formerly at 2 Decatur Street.

Founded in November, 1895, by the Tolstoi Club, of which Dr. Edward Everett Hale was and is President, and named for him. Mr. and Mrs. Lincoln E. Brown, head residents.

"We regard our neighborhood work, now in process of development, as our distinctive work," says Mr. Brown. Circulating library, penny savings bank, savings fund for adults, are successful enterprises. There are also the novel features of Round Table — a children's monthly social; Order of the Rainbow; a series of clubs for the study of literary masterpieces, local history, natural phenomena and the manual arts, all adapted to youthful minds and abilities; the "Boys' Orderly" junior good citizenship classes, federated under the leadership of a boy commander; a dramatic club of older girls; and a boys' carpentry class.

Hale House Log, monthly, first published in September, 1897.

LINCOLN HOUSE.

116-122 Shawmut Avenue, Boston, Mass.

Founded in 1895, by William A. Clark, as a private enterprise, non-sectarian, independent, and as the outgrowth of a good work of boys' clubs which had been carried on since 1888. Mr. Clark is resident director.

"We are building up a 'Lincoln House Community' of young and old, and all of our activities are to this end. We aim to carry on all our lines of work in proportion and harmony." The work includes kindergarten; clubs for all ages; twenty-five classes, including manual training; local political participation;

and the publication of the *Lincoln House Review*, in which reports of the work will be found; best single full description in *Annual Report* for 1896.

SOUTH END HOUSE.

(Formerly Andover House.)

6 Rollins Street, Boston, Mass.

Opened January, 1892, by Robert A. Woods, representing the interest and social awakening of friends and students of Andover seminary.

"The Andover House Association has been organized to carry out, in a modest but direct way, the principles of social Christianity" says Mr. Woods in an article in the *Andover Review*. "The first principle is that of personal identification with those who need its help. The second principle is that Christianity shall be made to represent to the classes of barren and joyless life something of that which it represents to the average member of a Christian congregation."

The fifth annual report announces the securing of an additional building at 611 Harrison Avenue, and says: "The house is of increasing use as a kind of neutral ground at the boundary line that separates the working classes from the other classes in the community. Here the business man and the professional man can meet the trade union man, with perfect freedom from restraint on both sides. Every time such a meeting has occurred at the house there has been an increase of mutual understanding and respect." A strike was settled upon the basis proposed by the settlement as arbitrators.

Circulars, bulletins and reports of the Andover House Association, and of the South End House, succeeding it.

Andover House Association, R. A. Woods, *Andover Review*, January, 1892.

Andover House of Boston, R. A. Woods, *Charities Review*, New York, January, 1893.

Editorial, *Christian Union*, New York, February 11, 1893.

Andover House of Boston, William J. Tucker, *Scribner's*, March, 1893.

Andover House, R. A. Woods, *Advance*, Chicago, October 11, 1894.

Country Week, by William I. Cole, *South End House Bulletin* No. 9, reprinted from the *New England Magazine*, July, 1896.

ST. STEPHEN'S HOUSE.

2 Decatur Street, Boston, Mass.

Founded, autumn of 1897, under the auspices of St. Stephen's P. E. church, by Revs. H. M. Torbet and Charles H. Brent, [clergy in charge of St. Stephen's who will direct the work of the settlement.

The building, now ready for occupation, containing residence for the workers and rooms for various departments of religious,

educational, social and industrial works, was constructed from funds supplied partly by the congregation of the Church, partly by the City Mission and partly by a legacy. There is a daily kindergarten, a laundry class, boys and girls clubs, &c.

WILLARD "Y" SETTLEMENT.

11 Myrtle Street, Boston, Mass.

Dedicated, Nov. 16, 1897, under the auspices of the Young Woman's Christian Temperance Union of Massachusetts, and named in honor of Miss Frances E. Willard, President of the World's Woman's Christian Temperance Union. Miss Caroline M. Caswell, head resident.

"Y"'s all over New England assist in the maintenance of the Willard settlement. There are in active operation or in progress classes in domestic economy, including dress-making, sight singing, physical culture, chorus-work, art, elocution, studies of economics and the labor movement, etc., a girls' club, evangelistic services, library, and an open house evenings. The distinctive work is that of offering a *home* for working girls with low wages, and visitation among the neighboring lodging houses.

Reports from time to time in the Union Signal, Chicago.

Supplement to Our Message, monthly, 171 Tremont St., Boston.

CAMBRIDGE.

THE PROSPECT UNION.

744 Massachusetts Avenue, Cambridge, Mass.

Founded in January, 1891, by Rev. Robert E. Ely, Professor Francis G. Peabody, of Harvard University, and a small group of Harvard students and workmen, with a view of joining hands in mutual helpfulness and co-operation. Mr. Ely is head-worker.

"The promotion of brotherliness, especially between Harvard students and professors, and the workmen of Cambridge and elsewhere," is and has been from the beginning, the aim of the Prospect Union. It combines features of social settlement and university extension work, and the four men residents upon the field clearly entitle it to status as a settlement. It differs from most settlements in being far more a men's and far less a children's work. Classes in elementary and advanced branches, lectures, concerts, entertainments, art exhibitions, smoke-talks, all combine to the main end of the encouragement and cultivation of natural self-respecting, personal contact between men of different classes, nationalities, temperaments and conditions in life.

The building owned and occupied by the Union is the former city hall of Cambridge. The most conspicuous outgrowth of the Union's work is the American Co-operative Union, devoted to the encouragement of co-operation upon the Rochdale Plan. A co-operative printing and a distributive society center at the Union, and there also is published the American Co-operative News, the organ of the Co-operative Union.

See files of the Prospect Union Review and Cambridge Magazine.

Prospect Union Bulletin, beginning October, 1897, and monthly.

The Prospect Union—Its Aims and Work, a booklet, by Robert E. Ely, to be published about December 1, 1897.

MICHIGAN.

DETROIT.

BEREAN SOCIAL SETTLEMENT.

"Our Neighborhood Cottage," 642 Russell Street, Detroit, Michigan.

Opened, December 4, 1896, by Mrs. Maud Reid Paige. A private enterprise. Miss Laura M. Peckham, head resident.

Social purity is the distinctive work of this settlement, the first in Detroit. It is avowedly Christian, and is in many senses a mission, being quite as well known under the name of the "Berean Mission," and in close alliance with the institution of that name, which is next door. A Sunday kindergarten is carried on, and there is a cottage dispensary, in addition to the usual club and class work. Emphasis is placed upon the problems of home-making.

Detroit Free Press, March 14, 1897—article on Social Settlements, with illustration of mission and settlement.

GRAND RAPIDS.

BISSELL HOUSE.

425 Ottawa Street, Grand Rapids, Michigan.

Opened early in 1896, a gradual development from kindergarten and day nursery, under the auspices of local circles of the King's Daughters. Mrs. Mary Williams, resident director.

This work is largely for children, and centres in the kindergarten, though there are also clubs and classes, a reading room for boys and men, and a gymnasium.

Articles in Grand Rapids Herald, September 10 and October 10, 1897.

MINNESOTA.**MINNEAPOLIS.****UNITY HOUSE.**

1620 Washington Avenue North, Minneapolis, Minn.

Opened in autumn of 1897, by Rev. Howard MacQueary, under the auspices of the undenominational Union for Social Improvement. Mr. MacQueary is head resident, and his family is with him in residence.

The settlement is in the lumber mill district of Minneapolis, and in the midst of the saloon "patrol district," where drunkenness is common and there are few uplifting agencies. Professors and students of the University of Minnesota co-operate in the class and club work.

Article "The Social Settlement and the Labor Problem," Kingdom, Minneapolis, Oct. 21, 1897.

ST. PAUL COMMONS.

Eighth and Jackson Streets, St. Paul, Minnesota.

Founded 1894, by J. M. Hanson, under the auspices of Congregational churches of St. Paul, later becoming independent. Mr. Hanson is resident warden.

"The Commons of St. Paul is the first settlement organized on a business basis and made self-sustaining from the beginning," says Mr. Hanson in an article in *The Kingdom*, October 2, 1896. The settlement was named after Chicago Commons. It offers a substitute for the Y. M. C. A., of which St. Paul has none, and has in connection with it a lodging house, wood-yard, labor exchange, library, educational league, for class study and discussion, lectures, gymnasium, etc.

"Social Settlements Work in St. Paul," J. M. Hanson in *The Kingdom*, Minneapolis, October 25, 1895.

St. Paul Commons, *Kingdom*, October 2, 1896.

MISSOURI.**ST. LOUIS.****ST. LOUIS SOCIAL SETTLEMENT.**

2501 South Second Street, corner Victor Street.

Founded, October, 1895 as an outgrowth of the Working Girls' Free Library, established in 1885, and taking more and more social features. It is now, by virtue of several residents upon the field, a full-fledged settlement. Mrs. Lucy A. Wiggin, who founded the library, is president of the Settlement Association; Mrs. Virginia C. Logie is resident in charge.

The educational side of the work receives most emphasis in the estimate of the workers, and there are also clubs for men, women and children, as well as a day nursery and kindergarten.

See leaflets, programmes and reports of the St. Louis Working Girls' Free Library, 1510 Lafayette Avenue.

"Social Settlement," St. Louis Globe-Democrat, October, 1895.

ST. STEPHEN'S HOUSE.

Sixth and Rutger Streets, St. Louis, Missouri.

Founded as a Protestant Episcopal mission about 1886, developed upon more social lines after 1891. Now to be classed as practically a settlement. Rev. Gustavus Tuckerman, in charge.

"An exact description of our work is hardly possible," wrote Mr. Tuckerman to the editor of the Bibliography, October 13, 1897, "owing to the transition through which this work is passing. Our efforts are directed toward adding to the original characteristics of the work as many as possible of the features pertaining to a social settlement, including much that up to the present time has been out of the question. Our distinctive work may be said to be the Christianizing of the people among whom the work is placed. In a word, my conception of the work is that of a social settlement on distinctively Christian lines, an attempt to realize the prayer, 'Thy Kingdom come,' toward the attainment of which realization the bath, kitchen, gymnasium, etc., are as necessary and as integral factors as the services of the Church." A new and thoroughly equipped building will supplant the three old shops that have been used for the work.

An illustrated article will shortly appear in the Churchman, New York.

NEBRASKA.

GRAHAM TAYLOR HOUSE.

945 North Eighth Street, Lincoln, Nebraska.

Opened in February, 1896, by Mr. and Mrs. Emile Fauquet and students of the University of Nebraska, under the auspices of the faculty of the University. Mr. Fauquet is head resident.

The chief object of the settlement is to bring the working people of the neighborhood and the better-educated folk of the University into mutually helpful relations. To this end there are reading rooms, night school, social meetings, and a kindergarten and employment bureau.

The work is continuously reported in the columns of The Nebraskan, published at the University, address Lincoln, Neb. See especially articles of November 6, 1896, December 4, 1896, January 8, 1897, and February 6, 1897.

NEW JERSEY.

JERSEY CITY.

WHITTIER HOUSE.

174 Grand Street, Jersey City, N. J.

Opened, in the People's Palace, December 20, 1893, removed to present address, May 14, 1894, by Miss Cornelia F. Bradford, the present head resident; incorporated; a board of directors representing various parts of the state.

“Because no American has done more than Whittier to inspire Americans with a desire to serve their fellowmen, the name, which we think all will recognize as most happy, has been selected. The motto of the House is the poet's noble words :

‘He serves Thee best who loveth most
His brothers and Thy own.’—*Report*.

“Whittier House is a social settlement, situated in the midst of a densely populated district. It aims to help all in need by improving their circumstances, by inspiring them with new motives and higher ideals, and by making them better fitted by the responsibilities and privileges of life. It is Christian, but not denominational, and will co-operate with all who are seeking to ameliorate the human condition and improve the social order.’

Educational, social, economic activities (through humane chattel mortgage), labor exchange, dispensary, art and music classes and a branch of the city public library, are lines of effort that suggest the far-reaching work of Whittier House.

Reports and circulars : apply at Settlement.

A New Settlement Among the Poor, Outlook, New York, December, 1893.

An American Canning Town Settlement, Independent, London, January, 1894.

Another Settlement, Examiner, New York, January, 1895.

The Social Settlement, Jersey City, Examiner, New York, February 8, 1895.

Whittier House in Jersey City, Christian City, New York, March, 1895.

Whittier House, New York Tribune, March 3, 1895.

Whittier House, Outlook, New York, May, 1895.

Whittier House Field, New York Tribune, September 1, 1895.

Jersey City News, April 12, 1897, Jersey City Journal, March 30, 1897, Journal, July 10, 1897.

ORANGE VALLEY SOCIAL INSTITUTE.

Orange Valley Post Office, New Jersey.

Opened, April 1, 1897, under the auspices of a committee of citizens of Orange, N. J., with Mr. Bryant Venable as head worker.

Differing from most other settlements in being located in a small country town, and with none of the perplexing and dis-

heartening conditions of congestion that make settlement work so hard, the Orange Valley Social Institute, ministers to a population of workers in the hat-factories, which are the chief industry of Orange Valley. The work of the Institute is educational and social, and it has met a ready response of welcome from its neighborhood.

Article in The Commons, Chicago, July, 1897, gives an illustrated description of the work.

PASSAIC.

DUNDEE HOUSE.

20 Second Street, Passaic, New Jersey.

Opened in January, 1897, by a committee of citizens, as a public enterprise, and the result of a citizens' meeting, with Mr. Alfred Murray as resident in charge.

The settlement has won the confidence of its neighborhood, and is extending its work upon the usual lines.

NEW YORK STATE.

BROOKLYN.

NEIGHBORSHIP SETTLEMENT.

The Astral, 184 Franklin Street, Greenpoint, Brooklyn, N. Y.

Opened October, 1895, under the auspices of the Pratt Institute Neighborhood Association. Miss Mary White Ovington is head worker.

The trained students and teachers of the Pratt Institute, Brooklyn, constitute a most valuable part of the working force of the Neighborhood settlement, and are able to offer the very best instructions in the way of domestic economy, sewing, and the technical branches. "Our settlement is peculiar," says Miss Ovington, "in its location in a part of a great model tenement, so that we are under the same roof with some sixty families. These represent every grade of working people, from those who have pianos, and call their flats 'apartments,' to the extremely poor who live in two rooms (there are no one-room flats) and are daily sufferers for want of the necessaries of life."

The Pratt Institute Monthly, Brooklyn, N. Y., reports the work from month to month. Annual report in November issue.

See also first and second reports of the Pratt Neighborhood Association, pamphlets, obtainable through the settlement.

BUFFALO.

WELCOME HALL.

437 Seneca Street, Buffalo, N. Y.

Opened, November 1, 1894, by Miss Mary E. Remington, the present head worker under the auspices of the First Presbyterian Church of Buffalo.

Welcome Hall is the outgrowth of a rescue mission in one of the most neglected districts of Buffalo, where the canal flotsam and jetsam results in the concentration of all that is worst in the way of low saloons, brothels, and all-day theatres. Its work is still distinctively religious, but it adds the settlement peculiarities of devoted residence on the field, close relations with the homes, employment bureau, boys' and girls' clubs, etc., and educational work of several kinds is in prospect. A new building gives room for efficient work.

Annual Reports, obtainable at the Hall.

WESTMINSTER HOUSE.

424 Adams Street, Buffalo, N. Y.

Work begun September, 1894, workers entered into residence a year later. It was opened by Rev. Samuel Van Vranken Holmes, pastor of Westminster Presbyterian Church, and with the co-operation of Westminster Club, an organization of men in the church. Miss Emily S. Holmes is now head resident.

Westminster House is nearly unique in the fact that its neighborhood is inhabited by but one nationality, the German, which greatly simplifies the work. A distinctive feature of their work is the housekeepers' club, a co-operative work-room for women, combining with it the features of a pleasant social gathering, or "bee," and an intellectual treat. The children's hour, a happy time for the children on Sunday is another feature, and useful adjuncts are the coal club and diet-kitchen.

The work has been extensively reported in the Buffalo papers, but the best description is in the Annual report for 1896-97.

NEW YORK CITY.

ALL SOULS' FRIENDLY AID HOUSE.

248 East Thirty-fourth St., New York City.

Opened, February 6, 1895. Formerly at 350 East Thirty-third St.

"The vicinity of Thirty-fourth Street Ferry, selected as the neighborhood for the work of the Kindergarten, boys' and girls' clubs, sewing and cooking classes, mothers' meetings, lectures and entertainments, planned by the society, has furnished an

ample opportunity for all our energies and resources. No effort has been made to intrude our worship or opinion, and the work is recognized on all sides as a thoroughly non-sectarian effort on the part of All Souls' Church." — *Annual Report*.

Annual Reports.

Circular—A Greeting and Statement to our Neighbors of what this Settlement proposes to do.

All Souls' Calendar, December, 1894, January, February, March, and May, 1895, 104 East Twentieth St., New York City.

AMITY CHURCH SETTLEMENT.

312 West Fifty-fourth Street, New York, N. Y.

Opened, November, 1896, as an auxiliary to the work of Amity Baptist Church with the pastor, Rev. Leighton Williams, Mrs. Williams, and their co-workers, in residence.

The emphasis of Amity settlement is naturally religious, but there is a large social, educational and industrial work in hand. Mr. Williams writes: "A correct idea of our present position may be gained from the article in *The Open Church* for April, 1897, by our superintendent, Mr. J. W. Clark, on Amity Baptist Church, its Institutions and Missions."

ASSOCIATION HOUSE.

259 West Sixty-ninth Street, New York.

Opened, January, 1892, at 50 West End Avenue; removed to present address, October, 1893.

An incorporated body of residents of New York associated for the purpose of assisting the poor to better conditions. Organized in the winter of 1892 merely as a club for boys and girls, but largely developed since. John F. Harrold, head-worker. Miss Louise Kaufman, general secretary, whom address.

A noted feature of the work is the system of public baths, used by a vast multitude. There is also particularly successful work with boys' clubs. "The Association House is open three hundred and sixty-five days in the year, from early morning until ten o'clock at night. It stands for patriotism, the stars and strips always floating above it, and being saluted every day in the kindergarten. It stands for cleanliness, for thrift, for home comfort, for neighborly kindness." — *Second Annual Report*.

Annual Reports.

Pamphlets and circulars to be obtained at Association House.

CALVARY HOUSE SETTLEMENT.

355 East Twenty-second street, New York, N. Y.

Opened November 1, 1897, by Rev. Dr. J. Lewis Parks, of Calvary P. E. church as a parish enterprise.

"Calvary church supplements its chapel midway on 23d street, and its great Galilee Mission nearer the docks, with a settlement house on 22d street in the rear of the latter, where not only the clerical deacons of the parish, but the members of the order of deaconesses serving thereto, are to reside with a House-Mother. Dr. Parks, who founded St. Peter's House, Philadelphia, has introduced this feature in assuming charge of his great New York parish." Professor Graham Taylor, in *The Commons* Chicago, September, 1897.

See Calvary Parish Year-Book, published by the Parish in November, annually.

CHURCH SETTLEMENT HOUSE.

329 East Eighty-fourth Street, New York, N. Y.

Opened, May 3, 1894, under the auspices of the Protestant Episcopal Church of the Redeemer, Rev. W. E. Johnson, rector, by Miss Marion L. Gurney, who is head resident. Formerly at 520 East Eighty-third, later at 1556 Avenue A.; removed to present address, 1897.

The distinctive work of the settlement cannot better be described than in the words from a former circular: "This is not a work among the poor, but among the most neglected classes, from a religious standpoint, in the city. It is to carry the Gospel where the pulpit does not carry it, — into the homes of the independent workingmen. To reach them the home life must be made more real, and we believe that the best way to do it is by directly touching the home, and carefully training the young to know what a home may be."

Annual report, 1896-'97.

Commercial Advertiser, New York, February 14, 1895.

The Church Settlement House of the Church of the Redeemer, Mary B. Sanford, Churchman, New York, March 23, 1895.

The New York Lines, May 5, 1895.

The Advent (apply at Settlement: 3 cents per copy), May, November and December, 1894; January, June, 1895.

Article in Harper's Bazar, April 4, 1896.

COLLEGE SETTLEMENT.

95 Rivington Street, New York, N. Y.

Opened, September 1, 1889 by Miss Jean G. Fine as head-worker under the auspices of a body of interested persons. College Settlements Association organized 1890 to support this and other settlements. Present head-worker Dr. Jane E. Robbins.*

*After January 1, 1897, Miss Mary M. Kingsbury.

"The peculiar feature of the settlement is that it is simply a home where those who wish may go and live for the sake of becoming friends with those about them." "The most important part of our work is to be 'nice' to people." Of the locality in which the settlement is situated, Frances J. Dyer said in Harper's Bazaar, May 31, 1890 (which see) "the locality is said to be more densely populated than any part of London. One-half of all arrests for gambling, and one-tenth of all arrests for crime in New York come within the limits of the election precinct in which they (the residents) live. Five churches vainly try to meet the spiritual needs of 50,000 people, and there is one saloon for every one hundred inhabitants. These facts sufficiently indicate the character of the neighborhood in which these young collegiates, representing the highest type of American womanhood, elect to spend a portion of their time."

The work of the Settlement includes besides clubs and classes, library and kindergarten, a music school, summer home, a lending library of pictures, and numerous other activities. The aim of the club work "is to give practical instruction and wholesome amusement and to enlarge the range of interest." "In all the club work the object constantly sought is helpful, personal contact." Most of the evening entertainments are now in the hands of the various clubs. The graduates of the kindergarten come to the house once a week to do advanced kindergarten work and the mothers of the kindergarten children have formed a self-governing club and meet every two weeks to sing the songs of the kindergarten, to listen to a talk on some subject connected with the children, or to a story illustrated by magic lantern pictures. Many suggestions have been made about the food and clothing of the children, and how to keep them busy and happy at home; and in many cases these suggestions have been carried out with good results. The music school gives lessons on piano and violin and an orchestra has been formed by young men of the neighborhood and is led by one of their number. The Summer home at Mt. Ivy, New York, was built and furnished especially for the use of the Settlement. "The brightening and sweetening influence of two weeks of pure healthful happiness cannot be measured."

In addition to the annual reports of the College Settlements Association, which contain the full report of the head worker, See:

A New Departure in Philanthropy, Vida D. Scudder, Christian Union, New York, May 10 and 17, 1888.

A Toynbee Hall Enterprise, Churchman, New York, June 8, 1889.

College Settlement, Hester D. Richardson, Lippincott's, Philadelphia, June, 1891.

College Settlement in New York, Frances J. Dyer, Churchman, New York, June 11, 1892.

Editorial, Nation, New York, February 9, 1893.

Summer Outings for City Neighbors, Churchman, New York, September 2, 1893.

New York College Settlement, Ada S. Woolfolk, Wellesley Magazine, April, 1894.

The New York College Settlement, Carolyn Halsted, The Delineator, New York, July, 1895.

School Play Grounds in New York, Outlook, New York, August 31, 1895.

The New York College Settlement: See official publication, "Woman's Work and Status in Leading Countries," Washington, D. C.

Medical Women in Tenements, Dr. Mary B. Damon, The Literature of Philanthropy, Harper's. Price, \$1.00.

Tenement Neighborhood Idea, Mrs. Spahr and Miss McLean. *Ibid.*

COMMUNITY HOUSE.

(The Pro-Cathedral Church.)

153 Essex Street, New York, N. Y.

Opened, summer of 1892, as a tea to tum club, name changed to Community House, and settlement features added, October, 1894.

In addition to the purely religious work carried on at the Pro-Cathedral, there are also, kindergarten, day nursery, working girls' club, Girls' Friendly Society, boys' club, men's debating club, etc.

Year Book, St. George's Chapel, 130 Stanton St., New York City.

The Pro-Cathedral Record, 130 Stanton St., New York City.

EAST SIDE HOUSE.

Seventy-Sixth Street and East River, New York, N. Y.

Founded in 1891, by the Church Club of the City of New York, and under the direction of a committee of the Club. Mr. and Mrs. Clarence Gordon are residents in charge.

"The Fellow-Citizenship Association and the Winifred Day Nursery lead, perhaps in practical results," says Mr. Gordon, "but it is difficult to discriminate." Free circulating library, kindergarten, Yorkville Athletic Association, Life-saving Crew, Women's Bible Class, Children's Sunday Class, Girls' Friendly Society, Colleagues of East Side House (an organization of men helpers) may be mentioned.

"Objects: (1) to promote better understanding and social interchange between people, regardless of circumstances in life; (2) to furnish opportunities and leadership for co-operation in educational and recreative advancements; and (3), to induce and conduct intelligent combination, for the health, cleanliness, and good order of the neighborhood.

Best report is that for 1896. See also, other Annual Reports.

East Side Club reports, pamphlets and circulars to be obtained at East Side House.

The Settlement in Its Relation to Organized Social Work, Everett P. Wheeler, Churchman, New York, August 12, 1893.

The East Side House, Everett P. Wheeler, Outlook, New York, February 10, 1894.

East Side House, Mrs. Lillian W. Betts, Outlook, New York, April 27, 1895.

GRACE CHURCH SETTLEMENT.

417 East Thirteenth Street, New York, N. Y.

Opened, February 12, 1896, as an outreaching of the parish work of Grace Episcopal Church, by Rev. W. R. Huntington, D. D., rector. Rev. George H. Bottome is vicar.

The presence of fifteen active residents, eight men and seven women, all engaged in the most earnest social and humanitarian work upon avowedly Christian principles, gives this institution undisputed settlement standing. A newly erected parish building, with all conveniences, containing a beautiful chapel, and quarters for the many activities of the settlement, gives a basis for the work, which Mr. Bottome outlines as (1) Worship, (2) Religious instruction for the young, (3) Missions, (4) Industrial education, (5) Industrial employment, (6) Care of sick and needy, (7) Care of little children, (8) Visitation of neighborhood, (9) Visitation of prisons, (10) Promotion of temperance, (11) Fresh air work, (12) Library and reading room, (13) Parish Societies. "Our distinctive work may be described as the union of definite parochial organization with unrestricted settlement work."

See Year Book of Grace Parish, New York.

HARTLEY HOUSE.

413 West Forty-sixth Street, New York, N. Y.

Opened, January, 1897, under the auspices of the New York Association for Improving the Condition of the Poor. It is named in memory of Robert Hartley, for many years the superintendent of the Association. Head resident, Miss Helen Freene Greene.

The special work of this settlement is that for the homes in its neighborhood. To this end, domestic economy, kitchen-gardening, sewing, and in general, "home-keeping," receive especial attention. Cooking lessons in the tenements are a feature of this work. Forty thousand persons in twenty-three overcrowded blocks constitute the "parish" of this settlement. Hartley House has a branch of the Cooper Union Free Employment Bureau, public baths for women, library and reading room, and the usual club and class work.

Reports, programmes, etc.

Pamphlet, "Hartley House and its Relation to the Social Reform Movement," by J. G. Phelps Stokes, 1897. Address the settlement.

New York Times, illustrated weekly magazine number, June 27, 1897.

NORMAL COLLEGE ALUMNÆ HOUSE.

446 East Seventy-second Street, New York, N. Y.

Opened, October, 1894, by members of the Normal College Associate Alumnae, and under the auspices of the alumnae. Miss Mary A. Wells, head resident.

The work follows the usual lines, and adds the feature of the sale of repaired old clothes in the relief department. The work is briefly described in the Associate Alumnae reports, and the Alumnae News describes the start in the issues of March and April, 1895, and follows the progress of the work from time to time.

THE NURSES' SETTLEMENTS.

265 Henry Street, 279 East Broadway, and 312 East Seventy-eight Street, New York, N. Y. The Henry Street Settlement is the parent enterprise, the others being auxilliary and branch settlements.

Opened, July, 1892, by Miss Lillian D. Wald and Miss Mary M. Brewster, in reality as a co-operative household, and entirely a private enterprise, aided by friends of the residents. Miss Wald is in charge.

The distinctive character of this work is apparent in the name, the chief work being that of professional nursing in the neighborhood. There are in addition, however, numerous lines of outreach in the community, including clubs and classes, kindergarten, reference library, fresh-air work, playground, etc. The house "discourages advertising," but there have been a number of newspaper articles, and a satisfactory article appeared in *The Trained Nurse*, (Lakeside Publishing Company, New York) issue of January, 1897. See also, *Altruist Interchange*, New York, March and April, 1897, both by J. Elizabeth Hitchcock.

THE PHELPS SETTLEMENT.

314-316 East Thirty-fifth Street, New York, N. Y.

Opened, January 1, 1895, by Rev. Anson P. Atterbury, D. D., under the auspices and as an organic part of the work of, the Park Presbyterian Church. Rev. C. W. Harris is head resident and director.

The work is reported as educational, social, industrial, and athletic, and this paragraph from an early circular shows the atmosphere: "Phelp's Mission has been in existence for years, but the Settlement work has only been since October 1, 1894. The unique feature of our settlement is that religious services are maintained while the clubs—Boys, Girls, Young Men's, Reading Room, Gymnasium, Bicycle—have all the sects represented, — Catholics, Jews and Protestants."

Reports and circulars, of the settlement, and of Park Church.

The Open Church, New York, October, 1897.

The Christian City, New York, October, 1897. (Illustrated.)

UNION SEMINARY SETTLEMENT.

237 East One-hundred-and-fourth Street, New York, N. Y.

Opened, May, 1896, under the auspices of the Union Settlement Association, organized by alumni and friends of Union Theological Seminary. Head-worker, William E. McCord.

The settlement regards its work among workingmen as the most important and distinctive. "The purpose of this Association," says the opening circular of the Association, "is, not to establish an institution which might compete with or rival existing organizations, but to afford to men the opportunity to make their home in crowded neighborhoods and live there in the spirit of Jesus Christ, laboring intelligently for the needs of their locality, and co-operating in every possible way with the religious and philanthropic work already carried on there."

Circulars, to be obtained at the Settlement.

Union Settlement, City Mission Monthly, New York, July, 1895.

Union Settlement Bulletin, Nos. 1 and 2, issued by the Settlement in October, 1896, and May, 1897.

THE UNIVERSITY SETTLEMENT.

26 Delancey Street, New York, N. Y.

Opened at 147 Forsyth street, in 1887, as a Neighborhood Guild, by Dr. Stanton Coit; transferred to the University Settlement Society in 1891, and begun as a settlement in 1893. Mr. James B. Reynolds is head-worker.

The University Settlement is chiefly famous for its activity in New York's movement for good government. Its headworker has been able to act through political and administrative channels as a member of municipal boards and committees, and many improvements are directly traceable to his work. There is a fine club and class work in progress, and the settlement offers a widely-accepted club privilege to workingmen, and a neutral ground for the meeting place of many classes.

"Our aim is in every way possible to give the people a chance to make their lives more wholesome and their environment more elevating. Because we believe that many of these elevating influences must come from municipal institutions, we have worked to secure the improvement of the public schools, the more efficient service of the Board of Health and Street Cleaning Departments, and an honest and intelligent government which will provide for the people all those legitimate contributions to health and right living such as are supplied by the best governments of Europe."—*Report*, December, 1884.

See reports, 1892-1896, catalogues of art exhibitions, etc.

The Settlement and Municipal Reform, address by James B. Reynolds, at Twenty-third Conference of Charities and Correction, reprinted in "Social Settlements and the Labor Question," The Commons, Chicago, 25 cents.

The University Settlement and Good Citizenship, an address by Richard Watson Gilder, at the Annual meeting of the University Settlement Society, January 29, 1897.

University Settlement Society, *The Critic*, New York, June 20 and Dec. 19, 1891.

University Settlement, M. C. Williams, *Harper's Weekly*, New York, August 15, 1891.

Charities Review, New York, Dec., 1891.

University Settlement Society, Wilton Tournier, *Christian Work*, New York, March 16, 1893.

Gentlemen in the Tenement House District, *Harper's Weekly*, New York, July 8, 1893.

University Settlement, *Lend a Hand*, Boston, March, 1894.

Frank Leslie's Monthly, New York, March 15, 1894.

Far and Near, New York, August, 1894.

Harper's Weekly, New York, February 16, 1895.

Christian Herald, New York, May 22, 1895.

The University Settlement, Joseph B. Gilder, *Harper's Weekly*, New York, May 4, 1895.

Late A. C. Bernheim and New York Picture Exhibitions, *Review of Reviews*, New York, September, 1895.

Neighborhood Guild in New York, Chas. B. Stover, in "Arnold Toynbee," Johns Hopkins Press, Baltimore. Price, 50 cents.

Neighborhood Guilds, Dr. Stanton Coit, Swan, Sonnenschein & Co., London. Price, 2s. 6d.

Tenement Neighborhood Idea, Helen Moore, *Literature of Philanthropy*, Harper's. Price, \$1.00.

YOUNG WOMEN'S SETTLEMENT.

163 Avenue B, New York, N. Y.

Opened early in 1897, under auspices of the Y. W. C. A.

"The settlement has taken no measures to advertise its existence, but its presence is already felt in that neighborhood, and its purposes are becoming known abroad. It aims to do settlement work from a definitely Christian standpoint. It will link itself with the colleges on the one hand, and on the other will minister in all practicable ways to the girls and women of the district in which it is located. The resident workers at present are Miss C. I. MacColl, state secretary of the Y. W. C. A., Miss Bertha Conde and Miss Sara L. Carson, general evangelist of the Y. W. C. A."—*The Christian City*, New York, September, 1897.

NORTH CAROLINA.

LOG CABIN SETTLEMENT.

Grace Post Office, Buncombe County, N. C.

Opened, March, 1895.

One of the first rural settlements is this one established in a mountain region settled by the sturdy descendants of Scotch-Irish and English settlers. It is only within recent years that a railroad has found its way to this region of ignorance and isola-

tion. Three miles from Asheville a simple, attractive log cabin has been built near a district school and a small mission chapel, to both of which the residents give their aid and co-operation. The Log Cabin was opened in March, 1895, although the work of preparation—visiting the neighboring mountaineers, the distribution of books and papers—was carried on during the building of the cabin. As far as possible the methods of the city Settlements, with the necessary changes consequent upon the different locality, will be followed. The number of residents is limited to three besides the Headworker; but the number of non-residents is unlimited. Travelling, sewing, singing, drawing, Bible, and tennis clubs are among those already organized, while a weekly debating society, held in the schoolhouse, has for active members the residents of the Log Cabin." From report of headworker.—*Susan Guion Chester*.

College Settlements and their Relation to the Church, Philadelphia Standard, June 17, 1893.

The Altruist, New York, July, 1893.

A Log Cabin College Settlement, The Outlook, New York, January, 1895.

A Log Cabin College Settlement, The Churchman, New York, July 21, 1895.

OHIO.

CINCINNATI SOCIAL SETTLEMENT.

300 Broadway, Cincinnati, Ohio.

Opened at 88 East Third Street, January 1, 1895, by Dr. Philip W. Ayres, then secretary of the Charity Organization Society, and under the auspices of the College Club of Cincinnati. Miss Jessie S. Tuckerman is head resident.

Social, educational and industrial work is in progress. The first club organized was a club for the blind. A local conference of charity workers meets occasionally at the settlement.

"The settlement is at 300 Broadway, in a closely-built block, and in the midst of a dense tenement-house population. It avows as its purpose "to be the club house of the poor, a center for their social life." Three of the workers are supported by university scholarships.—*The Commons*, Chicago, May, 1897.

For circulars, reports, etc., address the settlement.

CLEVELAND.

GOODRICH SOCIAL SETTLEMENT.

368 St. Claire Street, Cleveland, Ohio.

Opened, May 20, 1897, and incorporated by sixteen residents of Cleveland. Rev. Starr Cadwallader is head-worker.

This is the first settlement in the United States to begin work

in a finely equipped building, erected for the purpose. It succeeds a successful boys' club work, which as yet is the best-organized part of the settlement's activity. The building, costing \$80,000, is the gift of Mrs. Samuel Mather, who thus assures her great interest in the work. The strong features at present include kindergarten, kitchen-garden, and gymnasium classes.

Best description by Starr Cadwallader in *The Commons*, Chicago, October, 1897.

Article in *Cleveland Plaindealer*, June 7, 1897.

Methodist Times, Cleveland, June 25, 1897.

HIRAM HOUSE.

183 Orange Street, Cleveland, Ohio.

Opened, July 3, 1896, by George A. Bellamy and a group of interested young people, at their own charge and upon their own responsibility. It is named for Hiram College, Hiram, Ohio, and has had warm support from the students and faculty. Mr. Bellamy is resident warden.

"We are not an institution, or under the auspices of any organization," declare the residents. "The first residents founded the work, and the present residents perpetuate it." The present work includes nursery, kindergarten, social and educational clubs and classes, and an unusually effective outreach into the neighborhood homes. The district is predominantly Jewish.

See pamphlet report, issued 1897, also reports in *The Commons*, Chicago, August and October, 1896, June and August, 1897.

PENNSYLVANIA.

PHILADELPHIA.

COLLEGE SETTLEMENT OF PHILADELPHIA.

617 Carver (formerly St. Mary) Street, Philadelphia, Pa.

Opened, April, 1892, under the direction of the College Settlements Association, continuing the work of the St. Mary Street Library Committee. Miss Myrta Jones, acting head worker. After January 1st, Miss Anna F. Davies.

"For seven years work has been carried on in St. Mary Street, under the auspices of the St. Mary Street Library Association; it had grown beyond the capacity of the working force as, owing to its character, it required a great deal of personal attention, and the committee seeing the work ready and the workers not forthcoming, turned to the College Settlements Association for help."—*Third Annual Report*.

"Individual acquaintance with the neighbors," Miss Jones reports as the 'distinctive work' of the settlement, but there is also a well organized club and class work and the settlement has been able to be of much value to the neighborhood by taking an active part in municipal affairs. The full tidings of the work in the Reports of the College Settlements Association are most satisfactory. See also the College Settlement News published at the settlement, monthly, 50 cents a year.

Annual Reports of the Philadelphia College Settlement, 1893, '94 and '95, (1892 out of print.)

Programs, circulars, etc.

Pamphlets to be obtained at the settlement: (1) Tenement House Work in St. Mary Street, Hannah Fox. (2) The College Settlement Kitchen and Coffee House, Susan P. Wharton. (3) The College Settlement Kitchen and Coffee House; Reprint from paper read by Katharine B. Davis before the Civic Club, March, 1895. (4) Report of Penny Lunches served at Public Schools, 1894-'95, Alice A. Johnson.

A Settlement's Share in the Recent Campaign, Katharine B. Davis, Paper in "The Story of a Woman's Municipal Campaign" published by the American Academy of Political and Social Science, Philadelphia. Price, 50 cents.

A Glimpse into Life, Vida D. Scudder, Wellesley Magazine, Wellesley, Mass., February, 1893.

The College Settlements, Katharine Pierson Woods, Churchman, New York, October 6 and 13, 1894, and January 19, 1895.

The Philadelphia College Settlement, Katharine Pierson Woods, Evan-gel, Chicago, December, 1894.

Tenement Life in Philadelphia, Report made to Civic Club, by Dr. Frances C. Van Gasken, Philadelphia Press, March 12, 1895.

The Possibilities of a Neglected Street, Jane Campbell, Woman's Progress, 1009 Walnut Street, Philadelphia, May 1895. Price, 10 cents.

Home Life in a College Settlement, Katherine B. Davis, The Vassarion, Vassar College, June, 1895.

EIGHTH WARD HOUSE.

Locust Street, above Ninth, Philadelphia, Pa.

Founded, 1897.

NEIGHBORHOOD GUILD.

(Hitherto known as Minster Street Neighborhood Guild.)

618 Addison Street, Philadelphia, Pa.

Opened, July 1, 1893, by Rev. Charles S. Daniel, who moved into a very destitute neighborhood with his family, and at his own risk and charge.

No more interesting or valuable work of the settlement sort is carried on in this country than the quiet work of the Minster Street Neighborhood Guild at 618 Minster Street, Philadelphia. Its periodical publication, *The Nazarene*, gives an account of its origin: "The originator is a college man and a graduate of two theological seminaries. Another member of the family is a graduate of the Normal School and another of the High School. Several years ago the originator wrote a book, 'Ai,' and after-

wards began this work on some such lines as are indicated in the book. The book is not a history of the work, as it *antedated* this work." It differs from a college settlement in having a family instead of single persons as residents. The father votes down evils as well as talks against them. There are children and the normal life of a family is maintained.

Reported in *The Nazarene*, weekly, issued by the Guild. Fifty cents a year.

PRINCETON HOUSE.

505 Pine Street, Philadelphia, Pa.

Opened, at 626 Alaska Street, 1893, as a University Settlement, afterward combined with Princeton House.

A letter from William W. Longstreth, 427 Walnut Street, (to whom apply for further information) says, "the work of Princeton House has been merged with that of the Parish Building of the First Presbyterian Church, recently erected at an expense of \$60,000 in the neighborhood which we formerly occupied, and without giving up our interests, we have sought to aid its work." Literature:—

Brief History of the Movement to Abolish the Slums of Philadelphia (Pamphlet), No. 626 Alaska Street, Philadelphia.

Breath of Health to Slimy Slums, Philadelphia Press, February 15, 1893.

College Men's Work Among the Poor, Philadelphia Press, February 19, 1893.

Tenement House Reform, Philadelphia Ledger, February 16, 1893.

Tenement House Reform, Christian at Work, February 23, 1893.

Note—The above refer to work at 626 Alaska street.

The University Settlement Movement, Wm. W. Longstreth, Red and Blue, (U. of Pa.) March 10, 1893.

The Co-Ordination of Charities, Red and Blue, April 25, 1893.

ST. PETER'S HOUSE.

100 Pine Street, Philadelphia, Pa.

Opened, about 1870, as a Protestant Episcopal mission of St. Peter's Church, and in October, 1892, largely developed as a settlement. It was conducted on the lines of a religious settlement until July, 1897, when it became more formally again a Church Missions house, but the social and humanitarian work still continues, and the vicar in charge, Rev. Bernard Schulte, S. T. D., lives on the premises with his wife.

The work includes religious services and classes, kindergarten, library, penny savings bank, provident societies, co-operative purchasing clubs, systematic visitation. St. Peter's house was the first attempt in America to graft the settlement idea upon the Church.

Reports of work in Year Book of St. Peter's Parish, published annually in January.

PITTSBURGH.**KINGSLEY HOUSE.**

1709 Penn Avenue, Pittsburgh, Pa.

Opened, December 25, 1893, by Rev. Dean George Hodges, now of the Episcopal Divinity School at Cambridge, Mass., and under the auspices of the Kingsley House Association. Miss Mary B. Lippincott, head resident.

“The settlement is in close proximity to several large iron and steel mills, glass and cork factories, and various smaller industries. The population consists chiefly of mill-workers, of whom the majority are laborers. Irish-American is the predominating element, but in recent years, German, Russian and Austrian Poles have settled in large numbers along Penn Avenue.”—*Annual Report*.

In addition to the usual lines of settlement activity, there is a circulating collection of good pictures, and the publication of the Kingsley House Record, monthly, which see for continuous reports of the work. The fourth Annual Report is referred to as containing the best single description. See also :

Annual reports, bulletins, programmes, etc.

Kingsley House, The Kingdom, Pittsburgh, Church of Christ.

WISCONSIN.**HAPPY HOME SETTLEMENT.**

336 Jefferson Street, Milwaukee, Wisconsin.

Opened, March, 1897. Mrs. M. Isabel Carpenter, head resident.

“The first settlement in Milwaukee, or indeed in Wisconsin, so far as we know, is announced in a joyful note from its head resident, Mrs. M. Isabel Carpenter, who says, ‘the Happy Home settlement was organized here last September. We have a daily kindergarten for young children, cooking, house-keeping and mending classes, boys’ club and Sunday school. This is the first settlement in Milwaukee and in the State. As we become familiar with the neighborhood types we realize the true value of settlement work.’”—*The Commons*, Chicago, May, 1897.

SETTLEMENTS IN GREAT BRITAIN.

NOTE.—It has been more difficult, naturally, to secure definite and reliable information concerning the settlements in lands other than the United States, but no effort has been spared to learn the location and salient facts regarding settlements in Great Britain, where, in fact, the movement had its rise. In some cases, however, news of new, or previously unregistered settlements, arrived so late as to make verification impossible, and in a few cases, settlements of whose existence there was authentic information failed to respond to inquiries. Such cases are indicated by an asterisk (*) but it is believed that in all cases the address given is correct and sufficient for all practical purposes.

ENGLAND.

BRISTOL.

BROAD PLAIN HOUSE.*

Address, Broad Plain House, Bristol, England.

IPSWICH SOCIAL SETTLEMENT.

133 and 135 Fore Street, Ipswich, England.

Founded in September, 1896, with D. S. Crichton, M. A., as resident warden.

“The object of this institution,” says the opening circular, “is to give its members and others opportunities of practical helpfulness in the spirit of Jesus Christ in all that affects human life. This is done mainly by fostering a spirit of brotherhood in all classes, so that those who have advantages of any kind beneficial to society may help those who have not The aim of the settlement is to remove distrust and class prejudice; and to further the cultivation of a more ennobled common spirit and life by bringing men of all kinds and circumstances into direct contact with each other on equal terms.”

See reports and circulars, and notices from time to time in *The Christian World*, London.

LIVERPOOL SETTLEMENT.

Address, Miss Ling, Aigburth, Liverpool, England.

LONDON.

ALLCROFT ROAD NEIGHBORHOOD GUILD.

140 Allcroft Road, N. W., London, England.

"The organizers are satisfied that the Guild, though small, is well rooted and is doing good work."

Annual Reports.

BERMONDSEY SETTLEMENT.

Farncombe Street, Jamaica Road, S. E., London, England.

Opened, 1891, under the auspices of the Wesleyan Methodist Conference, by Rev. Dr. Moulton, Rev. J. Scott Lidgett, and Percy Bunting, editor of the Contemporary Review. Mr. Lidgett is warden.

The warden reports the work to include religious, educational and recreative activities, with organization of charity, and a part in the local administrative government. As the third annual report said, "Our range of work is so extensive that time is required for the development of each part of it and for the fusion of the whole. In the next place, it is a part of the very conception of the Settlement to be engaged not so much in carrying out a cut-and-dried program as in answering appeals for help, and entering doors of social service as they open . . . The population which our work affects in Bermondsey, Rotherhithe, and the river-side parishes, is not much less than 150,000."

THE WOMEN'S BRANCH OF BERMONDSEY SETTLEMENT.

149 Lower Road, Rotherhithe, S. E., London, England.

Founded also in 1891, and in connection with the Bermondsey settlement, though not under its committee, the founders being Dr. Moulton, Mr. Lidgett and Miss Alice Barlow. Miss Mary Simmons is director of the women's settlement, under Mr. Lidgett's wardenship.

"Our distinctive work," Miss Simmons reports, "is any form of social service which requires to be done; whether in Church, in educational affairs, in administration or in the various enterprises of sound philanthropy." The number of residents is increasing yearly.

For reports of both settlements, see the reports of the warden, and a pamphlet by Miss Simmons, on the Women's Work, obtainable through the settlement.

CAMBRIDGE HOUSE.

131 Camberwell Road, S. E., London, England.

Founded, as "Trinity Court," 1889; name changed to Cambridge House, 1897. The settlement was originally established by members of Trinity College, and is now supported by members of the University of Cambridge. Rev. W. Falkner Bailey, M. A., is warden.

Cambridge House was the result of a great meeting at Cambridge, when the speakers included the Right Hon. A. J. Balfour, and the Bishops of Burham and Rochester, and Trinity Court was absorbed. The united work includes the Church Lads' Brigade, Children's country holiday fund, workingmen's clubs, boys' clubs, classes, Sunday-school, Charity organization, visiting, evening entertainments, university extension, etc. The distinctive work is that among men and boys. A monthly paper, the *Cambridge House Magazine*, is the medium of information, and articles are frequently published in various papers. "It is our hope," the residents say, "to learn in time the real needs of our densely crowded district, so that we can in time be and be regarded as, real helpers to those among whom we live."

Trinity Court Settlement Report, issued annually since 1890.

Trinity College Mission Report for 1892.

Trinity College Mission, Sisters' and Nurses' Work.

Town and Gown, by Dr. Butler, Rev J. T. Rowe, Trinity College Missions, 1s. 4d.

CHALFONT HOUSE.

20 Queen Square, W. C., Bloomsbury, London, England.

Founded, 1893, by a committee of the Society of Friends, under the auspices of that Society. George Newman, M. D., is warden.

The departments of Chalfont House activity include clubs of boys, girls and men, an adult school of 200 men and women, technical classes, literary and thrift societies, etc. A peculiarity of the enterprise is that it is designed to afford a "hall of residence for young men, either Friends or closely associated with the Society, who may be in London for business or educational purposes, and to present opportunity for work of a social or religious character, to be carried on by those residents who have the inclination and leisure for such work. Assisting in the work organized at Chalfont House is in no sense a condition of residence. As a matter of fact, all the residents do work in the various activities organized at the House.

Special reports are issued yearly.

CHARTERHOUSE MISSION.*

Tabard Street, Southwark, S. E., London, England.

CHRIST CHURCH MISSION.*

53 St. Leonard's Road, London, England.

COLLEGE OF WOMEN WORKERS, (GREY LADIES).

Dartmouth Row, Blackheath Hill, S. E., London, England.
Opened, 1893.

“The College may be described as a society of ladies living together as friends for the purpose of helping in the work of the Church of England. . . . We can best show this picture (of a Grey Lady) by a quotation from one of the clergy’s letters in reference to the Grey Lady in his parish:— ‘I consider her work invaluable. She is one of the best visitors I have ever known, and to her visiting I attribute much that has been encouraging.’”
—*Second Annual Report.*

Annual Reports.

ETON MISSION.*

Gainsborough Road, London, England.

FRIEND’S NEW EAST END MISSION.

Bedford Institute, Spitalfields, London, E. (House of Residence for Workers, Foster House, South Tottenham, London, N.)
Opened in 1890.

“There is in connection with this mission a great deal of visiting the poor in their homes; there are also classes of different kinds held for boys and girls, mothers’ meetings, and gospel services.”

Eight residents are at Foster House, and have made progress with the Sewing Classes, the Class for little girls, and the two Boys’ Classes. The Medical Mission is much cramped in its present quarters, but hopes soon to move to larger ones.

Annual Reports.

GONVILLE AND CAIUS COLLEGE SETTLEMENT.*

Battersea, S. E., London, England.

HARROW MISSION ASSOCIATION.*

91 Latimer Road, W., London, England.

HOXTON SETTLEMENT.

280 Bleyton St., Nile St., N., London, England.
Founded 1897, by Miss Honor Morten and women friends. Miss Morten is in charge.

Of what Hoxton may be a survival is suggested in the fact that it was formerly Hogsdon, and it is to this day a dreary

place, without parks or play grounds in which every bit of brightness counts. The settlement is a women's settlement, and was founded in "hope of helping their poorer neighbors and making a dreary atmosphere brighter by their presence." — *London Daily Chronicle*, September 27, 1897.

LADY MARGARET HALL.*

Kensington Road, Lambeth, S. E., London, England.

LEIGHTON HALL NEIGHBORHOOD GUILD.

8, 9, and 10, Leighton Crescent, Kentish Town, N. W., London, England.
Founded, 1889.

"The very name, Neighborhood Guild, suggests the fundamental idea which this new institution embodies; namely, that, irrespective of religious belief or non-belief, all the people, men, women and children, in any one street, or any small number of streets, in every working-class district of London, shall be organized into a set of clubs, which are by themselves, or in alliance with those of other neighborhoods, to carry out, or induce others to carry out, all the reforms — domestic, industrial, educational, provident, or recreative — which the social ideal demands." — Dr. Stanton Coit.

Neighborhood Guild Review, Leighton Hall. 1d.
Interesting Social Experiment, *Pall Mall Gazette*, London, July 23, 1891.
Neighborhood Guild (Review of), *The Guardian*, London, October 22, 1891.

An Ethical Colony, *Meliorist*, *The Echo*, London, August 24, 1892.
The Neighborhood Guild, M. P. Stanbury, *Shafts*, November 19, 1892.
Reports, Neighborhood Guild.

MANSFIELD HOUSE.

167 Barking Road, Canning Town, E., London, England.
Founded in August, 1890, by the present warden, Percy Alden, M. A., who took up lodgings in temporary rooms, upon his own responsibility, but with a view to building up a settlement work to represent Mansfield College.

The institutional part of the work began with a Pleasant Sunday Afternoon started in the neighboring Congregational church, classes in hired school rooms, and a sick-benefit society and poor men's lawyer. The distinctive part of the settlement work is in the strong part it has played in the local politics and administration, Mr. Alden being a member of the town council, and other

representatives of the settlement having part in various departments of public enterprise. In January, 1896, a disastrous fire in the settlement residence badly damaged the building, destroyed the warden's private records, books and papers, and gave the impetus to a movement for a new and suitable residence, which is now complete. Notable features of the settlement are the Wave lodging house for men, the lad's club, with its own premises at "Walmer Castle" an old public-house now at "Fairbairn House", a public hall for the P. S. A. and other public meetings; annual art exhibitions, etc. Mansfield is distinctive among the settlements of the world, and has no superiors in effectiveness. "The Mansfield House leads all the other Settlements of the world in grappling with the problem of poverty and with the problem of the unemployed."—*Outlook*, New York, April 27, 1895.

Mansfield House Reports, issued annually. Circulars, pamphlets, etc. Life at Mansfield House, Pamphlet by Residents, apply at Mansfield House.

A Week at Mansfield House, Pamphlet by Residents. *Ibid.*

Notes from England, Joseph King, M. A., Andover Review, December, 1892.

Mansfield House University Settlement, J. C. Kenworthy, Christian Weekly, 13a Salisbury Square, E. C., April 22, 1893, price 1d.

Social and Educational Centres of London, C. J. Peer, Altruistic Review, Springfield, Ohio, August, 1893.

Mansfield House, Christian World, London, November 8, 1894.

Problem of the Unemployed, New Age, London, February 14, 1895.

Percy Alden on "Social Science," The Friend, London, March 8, 1895.

The Arrival of Percy Alden, Outlook, New York, April 27, 1896.

What Mansfield House is doing for East London, by Rev. George E. Hooker, Congregationalist, Boston, May 23, 1895.

❑ Serious fire Mansfield House, Christian World, London, Jan. 23, 1896.

Mansfield House University Settlement. Ozora Stearns Davis, Hartford Seminary Record, Hartford, Conn., December, 1893.

SETTLEMENT OF WOMEN WORKERS (MANSFIELD HOUSE).

461 Barking Road, Canning Town, E., London, England. Opened, in January, 1892, as a vital part of the Mansfield House work, with Miss Cheetham as head of the house.

"The women's work has added a medical mission and hospital and has developed remarkably in many directions." (*Report.*)

MAYFIELD HOUSE.

Old Ford Road, Bethnal Green, E., London, England.

Founded, 1889, under the direction of a guild of the Cheltenham Ladies' College.

"As regards the work, I think the first thing that strikes one is that there is a great deal of it! All the residents disappear very early to their different occupations, reappear for lunch, and

then are busy again all the afternoon or evening. Parish work claims the first place, and has numberless sub-divisions. District visiting takes up a great deal of time."— From *Leaflet*, No. XIV.

Leaflets issued by Guild of Cheltenham Ladies' College, I.-XIV.
Reports of Mayfield House, issued annually since 1890.
Reported from time to time in the Oxford House Chronicle.

NEWMAN HOUSE.

108 Kennington Road, S. E., London, England.
Founded, July, 1891, under Roman Catholic auspices.

"Newman House was established as a centre for Catholic Lay Work in Southwark, . . . on the lines of Oxford House, Toynbee Hall, and other centres, which will be supported by representatives, not only of the Universities, but of the Catholic schools and Colleges."— *Newman House Chronicle*.

A Catholic Club, Students' Union and Boys' Home, which were already established in Southwark, are grouped together under the title of "Newman House."

Newman House Chronicle, published quarterly, Newman House, 1d.
Come Over the Ocean, Pamphlet.
Report of Southwark Diocesan Catholic Boys' Home.

OXFORD HOUSE.

Mape Street, Bethnal Green, N. E., London, England.
Founded, 1885, as a settlement of the Church of England in East London, by gentlemen of Oxford University. The Rev. Canon A. F. Winnington Ingram, M. A., rector of St. Matthew's, Bethnal Green, is warden.

"The Oxford House in Bethnal Green is established," says the latest annual report, "in order that Oxford men may take part in the social and religious work of the Church in East London; that they may learn something of the life of the poor; may try to better the condition of the working classes as regards health and recreation, mental culture and spiritual teaching, and may offer an example, so far as in them lies, of a simple and religious life."

"One great point of difference between this institution and Toynbee Hall is to be found in their attitude towards religion. The founders of Toynbee Hall cut off every impediment which might accrue from the profession of any particular form of creed. The Oxford House founded itself upon Christianity. But the marked characteristic of Toynbee Hall, is that it is an outpost of University Extension; of Oxford House, that it has given a new tone and impulse to the Working Man's Club."— SIR W. R. ANSON, in *The Economic Review*.

Oxford House in Bethnal Green, Sir W. R. Anson, *Economic Review*, London, January, 1893, 3s.

Oxford House Reports, published annually since 1885.

Oxford House in Bethnal Green, Earl of Stamford, *The Guardian*.

Oxford House Chronicle, Oxford House, 2s. 6d., An.

Federation of Working Men's Social Clubs' Reports, published annually since 1887, Oxford House.

Opening of the new Oxford House, Pamphlet printed by W. Odhanes, Strand, London.

Oxford House, Charles Booth, in "The Labor and Life of the People," Vol. I.

Oxford House in Bethnal Green, pamphlet report for 1896.

ST. MARGARET'S HOUSE, (LADIES' BRANCH OF OXFORD HOUSE).

4 Victoria Park Square, Bethnal Green, E., London, England.

Founded, October, 1889, under the auspices of a united representation of Ladies of Oxford and a guild of the Cheltenham Ladies' College, by whom also Mayfield House is supported. Miss Beatrice C. Harrington is head of the settlement.

"To provide a centre in Bethnal Green at which ladies can reside for religious, social and educational work among the women and girls of St. Andrew's, and of the surrounding poor parishes," is declared to be the object of the settlement, whose special work, if any may be selected from the long list of activities, is that of working girls' clubs.

The Settlement was named after St. Margaret, Queen of Scotland, an English Princess who carried a more enlightened Christianity, a more refined cultivation, and a more practical philanthropy into a country not wholly ignorant of better things, but cut off by circumstances from social intercourse with those more favored in educational advantages than themselves."

See the annual reports and the Oxford House Chronicle.

Article by Miss Mary Talbot, entitled "St. Margaret's House, Bethnal Green," in "The Universities and the Social Problem," edited by John M. Knapp, published by Rivington, Percival & Co., King Street, Covent Garden, London.

PASSMORE EDWARDS HOUSE.

(Succeeds University Hall, Gordon Square.)

Tavistock Place and Little Coram Street, St. Pancras, N. W., London, England.

Founded, 1897, under the inspiration of Mrs. Humphrey Ward, as a further development of the social work carried on at Marchmont Hall under the auspices of the University Hall settlement. Ernest Aves is head of the council and R. G. Tatton, warden.

"Thanks to the munificent gift of 12,000 pounds from Mr. Passmore Edwards, to the liberality of the Duke of Bedford, and the generous help of many friends, the council have found themselves in a position to commence the erection of buildings," said

the preliminary statement in the summer of 1897, and the settlement is now located and housed. "The object is to continue and develop the work which has been carried on at the University Hall Settlement established in Gordon Square in 1890. To provide a centre of educational and social life in the West-Central and North-Western districts of London, analogous to that which East London has found in Toynbee Hall." Educational and social work will be the features of the enterprise. The encouragement of Bible study in particular will be sought, and courses of lectures by distinguished speakers are promised, among them a special lectureship to be called the "Jowett Lectureship," in memory of the late Master of Balliol.

See reports and circulars, especially the first, illustrated circular, entitled "The Passmore Edwards Settlement."

See address, "Social Ideals and Collectivism," by Mrs. Humphrey Ward, at Passmore Edwards House, in London, Oct. 14, 1897.

PEMBROKE COLLEGE MISSION.

207 a East Street, Walworth, S. E., London, England.

Founded, 1886, under the auspices of Pembroke College, Cambridge.
C. F. Andrews, warden.

The work comprises religious, social, athletic, and educational activities together with temperance work, and throughout there is a strong religious emphasis. In answer to inquiries, the warden says, "The mission is an integral part of the Anglican Church, worked as a separate parish, with daily and weekly services, and the helps of the religious life. The work is entirely subsidiary to this central object. It has been worked all along on these lines, and experience has abundantly convinced us that such lines are firmest and most permanent." The district is mainly one of costermongers and bricklayers. The Mission is singularly well-supported by personal residential help from College.

See annual reports, especially that for 1896, published by Hall & Son, Cambridge, England.

ROBERT BROWNING HALL.

York Street, Walworth Road, S. E., London, England.

Opened, December 15, 1894, by Rev. Francis Herbert Stead, M. A., with the co-operation of a committee formed for the purpose. Mr. Stead is warden.

"The promotion of the Labor Movement in Religion" is declared by Mr. Stead to be the distinctive work and purpose of the settlement, and the means by which this end is reached are educational classes, religious services, pleasant Sunday after-

noons, poor man's lawyer, open parliament, etc. A circular, issued in the neighborhood, indicates the spirit in which all the work is done:—

“ You know our aim. We wish to make life in Walworth brighter, sweeter, fuller. Will you help us? Will you help us that we may all become better neighbors and fellow citizens? Will you help us to draw closer all the links of local life that we may lift it to a higher level? We stand for the Labor Movement in Religion. We stand for the endeavor to obtain for Labor not merely more of the good things of life, but most of the best thing in life. Come and join us as comrades in the service of Him who is the Lord of Labor and the Soul of all social reform.”

See reports, annual and occasional.

Especially, leaflet, “ The Week at Robert Browning Hall.”

Article by Rev. M. James Campbell, in *The Commons*, May, 1896.

See poem in *Punch*, London, December 21, 1895—“ Browning at Browning Hall.”

RUGBY SCHOOL HOME MISSION.

The Rugby House, 292 Lancaster Road, Notting Hill, W., London, England.

Founded originally in 1885, but taken over by Rugby in 1889, under the headship of A. F. Walmer, an old Rugbeian. I. A. Daniel is now head resident.

Dealing with boys and young men of the unskilled and casual laborer class is described as the distinctive work of the settlement, among whose departments may be mentioned the “ Old Guard ” club of young men who have been through the boys’ club, and the club for younger boys. A company of the London Battalion of the Boys’ Brigade is located at the settlement, and the work is supplemented with cricket, foot-ball, debating societies, etc. The Rugby School is back of the work both financially and as supplying workers from among old members. “ To do our work thoroughly, we must gain a knowledge of the home-life of each boy, discover his individuality, and then, when we are thrown into contact with him in the Club, we can more readily sympathize with him, while he, on his side, is more likely to confide in us, and a bond of union springs up, without which success is impossible.”—*Sixth Annual Report*.

Reports published annually.

The Rugby Boy's Club, its Origin and Objects, Arthur F. Walrond, December, 1891. To be obtained at Rugby House.

ST. MILDRED'S HOUSE.

Millwall, E., London, England.

Founded, 1897, with Miss A. M. Harington, formerly of St. Margaret's House, as head.

"St. Mildred's House," says an authoritative statement for the Bibliography, "was started in the Isle of Dogs, (Millwall) on the initiative and at the expense of Miss Hilda Barry, who has been working at St. Margaret's and, with Miss Harington, also of St. Margaret's, has gone into residence at St. Mildred's. The new settlement will be affiliated to St. Margaret's and will work on the same lines. St. Mildred's will accommodate seven residents.

STEPNEY MEETING HOUSE.

Garden Street, Stepney Green, E., London, England. Address John Howell, secretary, 230 Sebert Road, Forest Gate, Essex, England.

For particulars as to this work, about to graduate into a settlement, see leaflet, "Proposed Social Settlement at Stepney," for which address as above.

TOYNBEE HALL.

28 Commercial Street, Whitechapel, E., London, England.

Founded January 1, 1885, by Rev. Canon S. A. Barnett, and friends, as a memorial to Arnold Toynbee, and named in his honor.

Toynbee Hall bears the distinction of being, in all probability, the original social settlement, founded on its distinctive lines, with the motive and spirit inspiring Toynbee during his all-too-short life among the working people of Whitechapel. Its origin and methods cannot be better indicated than in the words of the last edition of the Bibliography:—

"The Workingmen's College added to the Institute (mechanics) the individual guidance of university men. University extension gave organized force to such guidance, and asserted that the sphere of university teaching lay outside as well as within the precincts of the collegiate cities. The Universities' Settlement takes one step more, and carries individual guidance, university teaching, and college life itself into our industrial centres. Toynbee Hall (the first Settlement) was opened on January 1, 1885."—THOMAS HANCOCK NUNN, in *The Economic Review*, October, 1892.

"Toynbee Hall, the home which has been chosen for the commencement of this movement, lies in Commercial Street, Whitechapel. The Rev. S. A. Barnett, Vicar of St. Jude's, Whitechapel, has accepted the post of Head. . . . The residents will live at their own charge for all private expenses of board and lodging, paying rent for the rooms they occupy; but it is an integral part of the scheme to provide public rooms for entertainments, University Extension lectures, concerts, exhibitions, etc., where

their neighbors may find companionship and enjoyment."—Preface to "Work for University Men in East London."

"Besides conducting a class of University Extension students in popular Ethics, another of pupil-teachers in English literature, a class of working men in Political Economy, and a Sunday Bible Class, the resident in question acted as secretary to one of the local committees of the Charity Organization Society, as secretary to a Ward Sanitary Aid Committee, as a School Board Manager, and finally as a member of the Board of Guardians. In each of these capacities he found new fields of work opening out before him. The Political Economy Class served as the nucleus of a body of workmen, who, as members of relief committees and as managers of the newly started Recreative Evening Classes in Board Schools, have begun to do excellent service in charitable and educational administration, and have given practical evidence of the possibility of developing among the artisans of East London that spirit of citizenship, which it should be the object of all true reformers to call into existence among the body of the people.—P. L. GELL, M. A., in "*The Work of Toynbee Hall*."

"As to religious preferences, there have been among the residents, Churchmen, Non-Conformists, Roman Catholics, Jews and Unsectarians."—Mr. R. A. Woods, in "English Social Movements."

Toynbee Record, Monthly, Beginning October, 1888.

Toynbee Hall Reports, yearly, from 1886.

Toynbee Hall, William Smart, M. A., James Maclehose & Sons, Glasgow, 6d.

Pamphlets issued by Toynbee Hall.

Arnold Toynbee, F. S. Montague, Johns Hopkins' Press, Baltimore, 50c.

Work for University Men in East London, Pabb & Tyler, Cambridge, England, 6d.

Universities' Settlement, in Whitechapel, T. H. Nunn, Economic Review, London, October, 1892, 3s.

Work of Toynbee Hall, P. L. Gell, in "Arnold Toynbee," Johns Hopkins' Press, Baltimore.

Toynbee Hall, Henry C. Potter, The Critic, New York, September 17, 1887.

Toynbee Hall, Oxford Magazine.

Toynbee Hall, Charles Booth, "Labor and Life of the People," Vol. I., p. 122.

Settlements of University Men in Great Towns, S. A. Barnett, Oxford Chronicle Office, 3d.

L'éducation en Angleterre, Pierre de Conbertin, Hachette et cie, Paris.

Arnold Toynbee: A Reminiscence, Sir Alfred Milner, K. C. B., Edward Arnold & Co., 1s. and 2s. 6d.

Un Settlement Anglais; Notes sur Toynbee Hall (Circulaire No. 12 of the Musée Social, 5 Rue des Cases, Paris, August 3, 1887.)

TRINITY SETTLEMENT, STRATFORD.

Temporary Residence, 20 Manbey Park, Stratford, E., London, England.

Founded, 1897, in connection with the Trinity College (Oxford) Mission in Stratford, East London. Mrs. Crossley, head resident.

A house is preparing for the settlement, which will accommodate seven or eight residents. It will be a settlement of women. Mrs. Crossley has been a resident of St. Margaret's in Bethnal Green, and the settlement will be closely affiliated with that settlement and will work on similar lines.

WELLINGTON COLLEGE MISSION.

183 East Street, Walworth, C. E., London, England.

Founded, 1888, by the Masters and boys, past and present, of Wellington College, under the direction of the Bishop of Rochester, to take charge of a part of the parish of St. Peter's, Walworth, for spiritual care, social work, and physical aid, nursing, etc.

The emphasis is religious, but there is an active social work. The reports for 1894, '95 and '96 give a good idea of the work, which ministers to a laboring population of 5,000, some of whom are in abject poverty.

WOMEN'S UNIVERSITY SETTLEMENT, SOUTHWARK.

44, 45 and 46 Nelson Square, Blackfriars Road, S. E., London, England.

Founded, 1887, by the women's colleges at Oxford and Cambridge; viz., Newnham, and Girton Colleges: Lady Margaret Hall and Somerville Hall. Miss Margaret A. Sewell is warden.

The objects of the settlement association are declared to be "to promote the welfare of the poorer of the districts of London, and especially of the women and children, by devising and promoting schemes which tend to elevate them physically, intellectually or morally, and by giving them additional opportunities for education and recreation; to provide houses for the residence of women engaged in or connected with philanthropic or educational work in the districts aforesaid." A special part of the settlement's work is the training of workers for social service, and at least one scholarship is provided which enables a worker to live there free of charge for a year or two. . . . "Miss Octavia Hill has now seven courts or small streets of cottages managed from the Settlement. In these courts we collect the rents, manage the repairs, try to prevent overcrowding, and visit the tenants for various purposes.—Miss Bartlett, in 1895.

The report of the settlement for 1897 is a very clear description of the work. The reports are issued in July of each year. See also:—

Articles of Association, Women's University Settlement.

Women's University Settlement, Miss Isabel Don, Conference of Women Workers, Glasgow, November, 1894.

Women's University Settlement, Miss Bartlett, Monthly Packet, London, January, 1895.

A Saturday School, Miss Isabel Don, Women's Help Society, June, 1895.

YORK HOUSE.

527 Holloway Road, London, N., England.

Opened, December 9, 1893, as a North London Ladies' Settlement for parochial church workers.

"The ladies have been employed in visiting not only from house to house, but from room to room, in conducting Sunday and week-day classes, Mothers' meetings, Factory girls' clubs, Bands of Hope, and Parochial work of all kinds. Their work has been most useful . . . and the improvement in the girls has been most marked."—*Annual Report*.

Annual Report.

Monthly Packet, London, August, 1894.

MANCHESTER.

LANCASHIRE COLLEGE SETTLEMENT.

34 River Street, Hulme, Manchester, England.

Founded, October, 1895, under the auspices of Lancashire College. Alfred T. S. James, B. A., is head worker and secretary.

The work includes Pleasant Sunday Afternoon, Children's Hour, Sunday evening meetings, lads' clubs, boys' brigade, classes, etc., and there is a flourishing woman's branch of the settlement, headed by Miss G. Mona Blakeley.

See reports, issued annually in June.

OWENS COLLEGE SETTLEMENT.

Manor Street, Ardwick, Manchester, England.

Opened, October, 1895, under the auspices of Owens College. E. T. Campagnac, head resident.

"It was decided that the primary object of the settlement should be to establish and maintain houses in the industrial districts of Manchester, which can be made general centres for social intercourse and educational work; that the settlement should be made in Ancoats; that it should be divided into two sections or houses, containing quarters for men and women respectively; that a class of associates should be formed with certain special privileges; that in addition to rooms for the residents, accommodations should, if possible, be provided for occasional workers; and that the complete scheme should include the appointment of a Warden."—*Circular*, July, 1895.

The Settlement Scheme, Owens College Union Magazine, Manchester, July 1, 1895.

STAR HALL, ANCOATS.

Star Hall, Ancoats, Manchester, England.

Founded by the late Frank W. Crossley, and now maintained by Mrs. Crossley.

This work is not known as a settlement, being rather a mission, but it possesses more of the true settlement spirit than many an institution of undoubted settlement status. Of the beginnings of the work an intimate friend, writing to the Manchester Guardian at the time of Mr. Crossley's death in the spring of 1897, said: "He searched carefully for the most needy district in Manchester. This he found in Ancoats, at that time much more neglected than it is to-day. There was an old music-hall called the Star, which he purchased, and upon the site of it and in the neighboring streets he built his mission hall and dwelling-house, and afterwards the row of houses used as training homes for missionaries. There he and his wife and family have made their home, laboring without sparing themselves for the spiritual, moral, and temporal welfare of the poor people round about. It was a very unusual course to take, and there was much wonder and some criticism among friends; but altogether apart from the success of the work in Ancoats—and there was success—an impression was created in the minds of many good people of the more conventional sort which is not likely soon to wear off. Here were people really 'living the life.' There could be no mistake about the fact of their sincerity and devotion; they had decided on a noble course of action, and no generous heart could attempt to belittle it. The Star Hall soon became the centre of a movement for a higher and more consistent standard of Christian living, and its influence has by no means been confined to the inhabitants of the immediate neighborhood."

See Chicago Commons leaflet No. 2, "Frank W. Crossley." Chicago.

SHEFFIELD.

NEIGHBORHOOD GUILD.

Smilter Lane, Pitsmoor, Sheffield, England.

Address Rev. T. T. Broad.

SCOTLAND.

EDINBURGH.

CHALMERS UNIVERSITY SETTLEMENT.

10 Ponton Street, Fountainbridge, Edinburgh, Scotland.
Founded, 1887.

“The more regular activity of the settlement centres about the club for older men, and the guild for young men and boys. . . . A company of the Boys’ Brigade . . . has its headquarters at the settlement.”—R. A. Woods in *The Congregationalist*.

Scotch University Settlement, R. A. Woods, Congregationalist, Boston, May 28, 1891.

Annual Reports.

Chalmer’s and Community Work, Frank Russell, D.D., Christian at Work, New York, September 18, 1893.

NEW COLLEGE SETTLEMENT.

48 Pleasance, Edinburgh, Scotland.

Founded, 1889, under the auspices of the New College Missionary Society, by students of the theological college (Free Church of Scotland). Rev. A. C. Dawson, M. A., is warden.

The emphasis upon the work is religious—“Our aim is first personal religion, and we believe the more purely secular agencies maintained further this end.” There are several Sunday meetings, and one on Thursday, for religious services, and there are also various social clubs and other similar activities. The workers are largely drawn from the Free St. Andrew’s church, though several are in actual residence.

See reports, published annually, also:—

Scotch University Settlement, R. A. Woods, Congregationalist, Boston, May 18, 1891.

University Settlements, A. E. G., Young Men’s Christian Magazine, August, 1892, 1d.

The New College Settlement, Rev. A. A. Cooper, Free Church of Scotland Monthly, Edinburgh, October 1, 1892. 1d.

New College Mission Society Report for 1892.

UNIVERSITY HALL.

Outlook Tower, University Hall, Edinburgh, Scotland.

Founded, 1887, by Professor Patrick Geddes, upon his own motion and responsibility.

The enterprise in which Professor Patrick Geddes, of Edinburgh, has been for some years engaged is well outlined in an article in the *People’s Journal*, of Edinburgh, March 31, 1891.

"Some years ago Professor Geddes took a small house on the Mound in Edinburgh, and put the University Hall in practice. A few senior students settled with him, and the plan was so well liked that another house had to be taken in Riddel's Court. Since then three other houses have been opened and a still more important development will take place when the new premises at Ramsay Garden are occupied."

"University Hall, now under the management of the Town and Gown Association, Ltd., is one of the associated activities, organized or in course of organization and centering in the building known as Outlook Tower," writes one of the residents. "In this building, now being equipped as a geographical or educational museum, an attempt will be made to arrange and systematize synthetically all available information. Taking the surrounding region in prospect and detail, its condition of place, people and work will be carefully studied, and similarly the widening relations of Scotland, Language, Europe and World will be mapped out. As direct results of such study there of course arise on each level corresponding practical activities, and hence from the 'regional survey' of Edinburgh and its district has developed the Town and Gown Association, and other organizations are in progress."

The fact is that in his enterprise and underneath all the fine educational work Professor Geddes is quietly seeking to educate and to beautify the slums of Edinburgh out of existence. He has set up a lodging place for University men in the midst of a poor district which has, however, a most extraordinarily beautiful view, and is gradually extending the beauties of the place to other buildings of the neighborhood. The quarters are truly a social centre, and represent the settlement impulse at its best.

See reports, bulletins, and especially *The Evergreen* — Address: Patrick Geddes Colleagues, Lawnmarket, Edinburgh, Scotland.

See *University Extension World*, January, 1895.

Something New in the Settlement Line, *Congregationalist*, Boston, November 8, 1894.

GLASGOW.

TOYNBEE HOUSE.

Cathedral Court, Rottenrow, Glasgow, Scotland.

Founded, November, 1886, as a contribution of the University toward the solution of the problems of the east end of Glasgow.

"The first move toward social work on the part of the universities resulted in the establishment of the Toynbee House in a poor quarter not far from the Cathedral in Glasgow."— R. A. Woods, in *The Congregationalist*.

"From the outset we have tried to make Toynbee House a centre of social work in the district. Members of the Association grouped together as families undertook to get gradually acquainted with residents, and to invite them to social gatherings . . . and this gave us opportunities of becoming better acquainted with our neighbors. I think that we may say that each of these families has established itself as the nucleus of a little friendly circle which has grown . . . 'with time.'—Prof. Edward Caird.

Scotch University Settlement, R. A. Woods, Congregationalist, Boston, May 28, 1891.
Reports, issued annually.

UNIVERSITY STUDENTS' SETTLEMENT.

10 Possil Road, Garscube Cross, Glasgow, Scotland.

Founded, 1889, by students of Glasgow University, under the auspices of the University Missionary Society, Christian Association and Total Abstinence Society. John McLean Ramsay is honorary secretary, at the head of the work.

The interesting fact regarding the students' settlement is that it was founded at the suggestion of the late Professor Henry Drummond; it has extended in social ways the missionary and temperance activity previously carried on at Garscube Cross. Fifteen students are in residence. They belong to many denominations and carry on many lines of work and study. The religious work includes a number of weekly services, open air meetings, etc., and the social work takes form in workingmen's lectures and concerts, a woman's club, sewing and cooking classes, savings bank, poor men's lawyer, medical service, neighborhood "at homes," etc.

See Reports, issued annually.

Statements and Appeals, Students' Settlement.

Scotch University Settlement, R. A. Woods, Congregationalist, Boston, May 28, 1891.

SETTLEMENTS IN ASIA, AFRICA, ETC.

One of the difficulties of drawing the line between the missionary enterprises of those who live among the people whom they serve and the distinctive "settlements" is the similarity in both spirit and method of the one to the other. Hence the editor has made the heading above very inclusive to cover as many foreign missionary fields as the reader may think entitled to the term. Of this matter, Rev. J. D. Davis, D. D., writing in the *Chicago Advance*, says:

"I was particularly impressed with the similarity of methods in this settlement and those in foreign lands. Our foreign missionary boards do not send men and women simply to itinerate, to open mission schools on the Sabbath, or to preach here and there among the millions. All this has its value, but it is merely *surface* work as compared with the influence and the results which come from the establishment of a Christian home in the midst of the people, and the throwing of that home open to the people, inviting them into it, making them feel at home there, having nothing too nice or too sacred for them to see and touch." (Reprinted as Chicago Commons Leaflet No. 1, Chicago.)

And Professor Robert C. Chapin, of Beloit College, writing in *Our Church Life*, January, 1897, said:

"The missionary goes to reside in a heathen land, as Toynbee's friends went to live in East London in 1884, and with the same purpose. He wants to know the people and to have them know him. He must come in contact with them, must share their sympathy, and so, through the binding of personal ties give them an impulse to better things. . . . Just as the resident of the college settlement gradually realizes that mere plumbers and decorators cannot eradicate selfishness, so the foreign worker soon finds that he, too, must concern himself with social environment no less than with personal character. . . . Accordingly, every missionary's home is a (social centre). It is the point from which the rays of light are sent into darkened homes. It was a revelation to the Chinese peasantry to know of a family where the husband never beat his wife. The villagers of the Turkish Empire had a new view of the family relation when they saw the American women sit down to eat at the same table with the men, instead of serving their fathers and brothers and then making a meal off what was left. . . . Before the People's Palace was built, or Besant's book had suggested it, Dr.

Cyrus Hamlin had established a bakery at Constantinople to give an economic uplift to the persecuted Christians, and Dr. Nevius was teaching the farmers' boys of China to cultivate the small fruits. In India to-day Mr. James Smith has in operation at Amednuggar an industrial school modeled after the Chicago Manual Training School, that has set the example for the British government, and compelled it to provide similar instruction throughout the Indian Empire." (Reprinted in *The Commons*, Chicago, January, 1897.)

INDIA.

BOMBAY SETTLEMENT.

"The movement has also spread to India, where there is a missionary University settlement in Bombay." Ada S. Woolfolk in *Johnson's Universal Cyclopædia*.

JAPAN.

"To Rev. Tomoyoshi Murai, who during the past two years has been in America, supplementing earlier theological studies at Andover Seminary, and who, during his stay here has resided in and made a careful study of American social settlements, we are indebted for the first outline of information concerning the social settlements of Japan, which are springing up in that awakening empire, and are likely to afford models for even the same class of work in America.

"Twenty years ago there was not a factory in Japan. To-day there are about Osaka, alone, more than 3,000 factories, surrounding the city with a dozen miles of chimneys, and drawing the laboring population from all parts of the country to the city. Several tenement houses of the American style are already on the ground, and all the evils of crowded city life are increasing.

"The conditions of industry are decidedly bad. Wages vary from five, or even less, to twenty cents a day for unskilled labor, the best skilled labor receiving about forty cents. The hours of labor are excessive, in many cases exceeding twelve hours a day, and thousands of little children are employed without the interference of any law to the contrary. The laboring people have no appreciation of the evils of their condition, or of the greater evils threatening their future. While there are strong organizations among the capitalists, there are none among the laborers, and nothing is more needed than the appearance of intelligent leadership and council for the laboring classes."—*The Commons*, May, 1897.

KYOTO.

AIRINSHA.

(The House of Neighborly Love.)

Kyoto, Japan.

Opened, January, 1893. Rev. Dr. M. L. Gordon, missionary.

"Airinsha" is the outgrowth of Rev. Dr. M. L. Gordon's American Board Mission at Kyoto. "We had," says Dr. Gordon, "a night school where the English branches were taught. Later, we established a kindergarten, which, like the night school, is still in successful operation." The district of Kyoto, where Airinsha is located, is east of the Kamo river and near the greatest thoroughfare of the city, which is the third largest in Japan. In this district of Kyoto live thousands of abjectly poor laboring people, in the midst of a large number of silk and porcelain factories, and in the neighboring hotels and boarding houses are many students. The distinctive feature of Airinsha is that it is missionary, and religious teaching is a large portion of its work. It is practically a household church, including Sunday school, Bible classes, etc."—*The Commons*, Chicago, May, 1897.

TOKYO.

KINGSLEY HOUSE.

Kanda, Tokyo, Japan. Founded, 1897, by Mr. Sen Katayama, whom address.

"Mr. Sen Katayama, head of the house, is a graduate of Iowa College, in the class of 1892, and took his theological studies in Andover and Yale. After his return to Japan, two years ago, he was called to the chair of sociology in one of the principal schools of Tokyo, and also wrote a book on the railroad question, which made his reputation among the reading circles in Japan. Kanda, where the settlement is located, is the most crowded section of the city of Tokyo. Its population consists not only of the poor, but also of the students in the schools and universities of Tokyo. In the midst of this section, whose population is above 200,000—Tokyo is a city of over a million souls—Mr. Katayama opened his house, naming it after the great English Christian Socialist. "The main object of the Hall, is to become a connecting link between the higher and the lower classes of the country; and at the same time to impart scientific knowledge to young men. Lectures on sociology, socialism, economics, and the German and English languages, will be delivered."—*The Commons*, Chicago. May and July, 1897.

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